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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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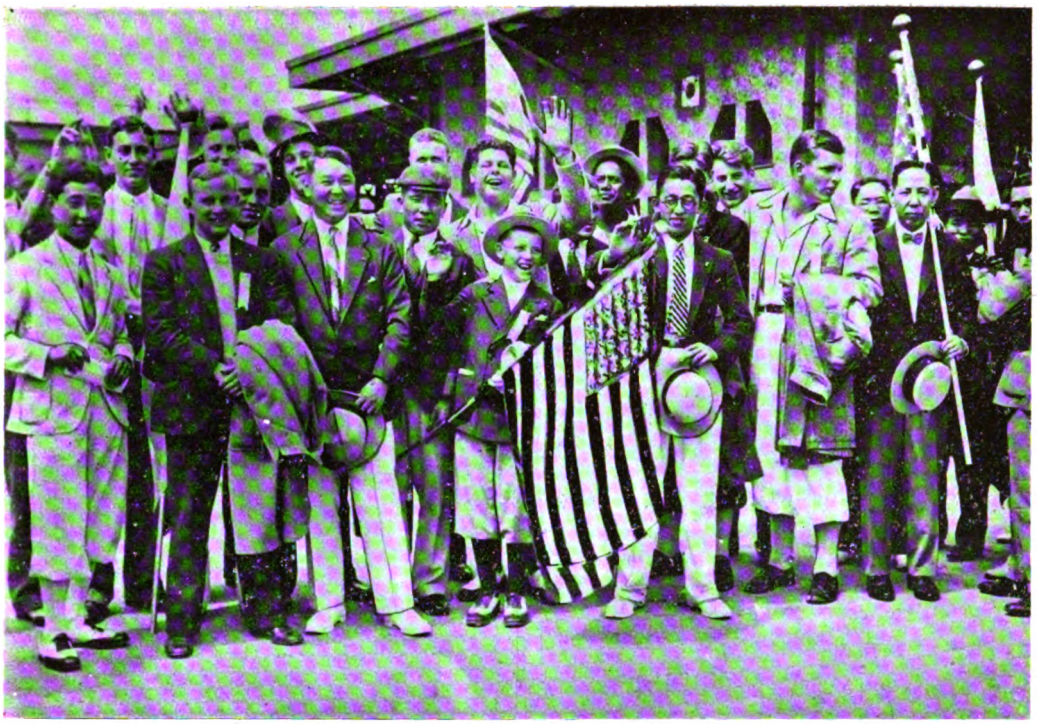

American Aquatic Champions Here to Japan: The U. S. swimmers to encounter Nippon in the international meet at the beginning of August, arriving at Yokohama on the Taiyō-maru, July 28. The party is in charge of Robert J. Kiphuth, head coach of the 1932 U. S. Olympic team.

Miss Amy Johnson, the noted English aviatrix, who just achieved her daring flight from London to Tachikawa, receiving a gift in the shape of a beautiful Japanese doll from Minister Koidzumi of Communications, August 7. On her right is seen her mechanic, Capt. J. Humphreys.

UNIV. OF MICH.

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The Linguistic Benefactress to Japan Leaving for Home: After staying in Japan for 14 years during which she instructed hundreds of Japanese students in French, English, German, Greek, and Latin, Mrs. Metaxa, the noted Greek lady, is leaving Japan for home. On July 10 she was invited to a farewell dinner by Baron Tokugawa, Prof. Takeda of Waseda University and others at Mampei Hotel, Koji-machi, Tokyo. Mrs. Metaxa is seen seated on the extreme right.

Japanese, English and American Notables at a Students' English Oratorial Contest at the Old Peers' Club, Tokyo. (At the extreme right): Mr. Alexander Hume Ford, President, Pan-Pacific Union. (In the middle of the left row): Prince Iyesato Tokugawa, President of the House of Peers.

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Vol. XXI **SEPTEMBER 1931** **No. 12**

CURRENT JAPANESE THOUGHT

By THE EDITOR

Dr. Caroline Macdonald

Japan has lost a great friend and one of her most distinguished pioneer social workers in the death of Dr. Caroline Macdonald. The daughter of an old Toronto family, Miss Macdonald graduated with high honours from Toronto University thirty years ago, and immediately came to Japan as a worker in the Young Women's Christian Association. Soon her profound sympathy went out to the wretched ex-convicts of the country who were left indesperate straits after leaving prison. She began to visit the prisons to get in touch with those finishing their penal terms, and to comfort those serving life sentences with moral and religious hope. She soon became such a gleam of light in so many dark lives that the officials, at first hesitant, now began to welcome her visits. Miss Macdonald then established a hostel for ex-convicts where they could wait while securing employment and prepare themselves for useful service. Thus many a hopeless soul was saved from being driven back to crime and prison again. Nor did she hesitate to prepare for death those awaiting execution, cheering them with hope even to the verge of the great beyond. Her translation of a famous criminal's confession, entitled *A Gentleman in Prison*, was a thrilling document that had a wide sale and a great influence on prison reform in this country. No foreigner has ever left on the Japanese mind a profounder impression of Christianity. But thirty years of so strenuous and life-absorbing a work told at last on her physical health; and now she is gone, deeply mourned by the entire Japanese people. Miss Macdonald's services have been duly acknowledged by a beautiful gift from His Majesty sent through the Japanese Minister at Ottawa to her family in Canada.

Toll of

In spite of Japan's declining death-rate

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Tuberculosis and increasing birth-rate, the scourge of tuberculosis takes annually an enormous toll of the nation's life. The number of deaths from this malady last year amounted to no less than 120,000, while the number of families exposed to infection was over 5,000,000. The anti-tuberculosis legislation enacted some ten years ago has not done what was expected of it in regard to increasing carefulness in respect of this dire disease, for the death-rate therefrom shows no appreciable decline. The trouble is that the law in reference to precaution and proper disinfection is not strictly observed, while the dozen or more sanitoria throughout the country cannot begin to cope with the cases that should be treated, accommodating, as they do, no more than some 7,000 patients. The funds available for the purpose of fighting this "white plague" are quite inadequate, and the country appears unable to afford more. A wealthy country like the United States is splendidly equipped for the attack on tuberculosis; but Japan can really do more than is now being done, if only some leadership were given in the matter. At least so thinks the *Hochi Shimbun*. There is no doubt that in most cases the tubercle is coutracted from infected *tatami* covering the floors where individuals have died of consumption, without care being taken by landlords or house-owners to have the matting thoroughly disinfected, or better still, burnt and the floors recovered with new ones. But this remedy is rather expensive unless the Government comes to the rescue.

Male Versus Female Art The question whether men are more artistic than women, which at times arouses interest in the West, does not, as yet, cause much discussion in Japan where, for centuries, woman has been content with male leadership. But in recent years Japanese women have proved themselves equal to men in many lines of leadership, in literature and art, no less than in society. In the realm of art, it is true, men continue to lead, though there are a few Japaneses women pictorial artists, and still more women who write poetry and fiction. It remains true, however, that there are not very many feminine poets and musicians: the women, as in Europe, spend their musical ability in playing or singing what the men compose. But lack of creative ability is no proof of an absence of artistic taste. Japanese women show quite as keen an appreciation of art as the men do. At plays and concerts it is probable that women form the majority of the ticket-holders, while it is notorious that women readers of fiction far outnumber the men. At the annual exhibition of fine art, too, women visitors are in the

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majority. If it be said that this is only because women have more leisure, the reply is that such an explanation will not suffice in view of the great preponderance of men at football and baseball matches, wrestling booths, boxing matches, and indeed at games generally.

Female Dress

The Japanese are much impressed by the change in dress of European women from the short skirts to the *kimono* length and contour, which Japanese women have, for centuries, considered the most artistic costume for ladies. The Japanese woman thinks that what is really beautiful should not change nor go out of fashion. spirit of fashion and love of novelty can affect beauty only among those whose taste is incapable of recognizing the beautiful. In Japan, fashion affects woman's dress only in regard to colour tones and pattern designs in the material, these features being modified and varied according to development in public taste. But the style and draping of the costume itself so as to set off the graceful outlines of the female figure to the best advantage, should not be allowed to change for the sake of mere fashion. Now, however, even the *modistes* of Paris and London, as of New York, have decided that the *kimono* skirt reveals the secret of line in fine art, which the artists of Japan discovered centuries ago; and consequently all occidental women are rapidly adopting the new style. If one compares this style with the female figures of the more distinguished Japanese pictorial artists of the last three centuries, one will notice how close is the resemblance. But while European women are thus taking to the moulding figure-line and its longskirt, they as yet appear to lack the taste of Japanese women in colour tones and designs in the fabric.

Loss of National Spirit

Some Indians appear anxious lest the spread of the English language and English ideas in India should lead to what they call 'loss of the nation's soul.' How about Japan, where English is studied almost as in India? By 'soul' the Indians probably mean national spirit. But a nation that loses its spirit by studying a foreign language possibly has no spirit to lose, or at least one not worth preserving. There is no danger of Japan losing her national spirit, because the Japanese are a united people speaking one language. India, on the other hand, embraces many peoples speaking as many languages, with diverging ideals. When the Indians speak of a national spirit do they mean the spirit of the Hindu or the Mohamedan or a blend of these? In Japan *Yamato Damashii* means the same thing from one end of the Empire

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to the other. There can be no doubt that India's study of the English language and acquirement of English ideas have done much for the improvement of that country. The present movement toward independence and modern government is the direct result of English studies; and the same is true very largely of Japan. If such studies have not weakened the national spirit of Japan they are not likely to have a different effect in India. A study of the English language and English literature, as well as of English institutions, can injure neither India nor Japan; but what does injure these countries is the taking of the evil with the good in western civilization. In this way the foreign kinema has done the greatest evil to Oriental civilization; and next comes the importation of communism; but neither of these evils has come from English studies. Another evil result of these influences is that they give the Oriental student a taste for decadent English authors, and the mistaken notion that the decadents are typical of English literature, which is a most poisonous mistake.

Will America Change her Mind?

The present Japanese exclusion law in America is no less detrimental to that country's conception of Justice than it is humiliating to Japan's *amour propre*. That a suggestion for abolition of the unfortunate regulation has recently come from the Pacific Coast itself, the hot-bed of the anti-Japanese agitation, looks as if reptenance may come, and some attempt be made to give Japan equal treatment with European nations. This sign of improvement in American public opinion may be due to a better understanding of the Japanese, and to the good feeling of the Japanese residents in America, who have taken the slur on their race and nationality all in good part. Yet the Japanese can hardly avoid the conviction that the objectionable law against them is based on racial prejudice. Some Americans claim that it is for economic reasons the law had to be enacted; but the idea that a few Japanese could have any bad effect on the economics of the richest country in the world is laughable, if not absurd. One thing certain is that Japan will never be satisfied so long as Japanese entering or living in America are treated differently from Europeans. All restrictions on the free movement of aliens must be regarded as contrary to the principles of a progressive and peaceful civilization.

America's Betroyal of Secrets

It has recently come to light that, during the Washington Conference over Naval limitation, all Japan's official correspondence with her Embassy at Washington was

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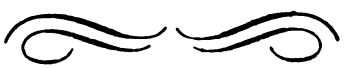
secretly read by American officials through spies who mastered the Japanese official code. The carelessness of the Japanese authorities in failing to circumvent this tricky behaviour does not in any degree excuse the American officials in failing to respond to Japan's trust in their honesty. Such a betrayal of trust will make it necessary to be careful in accepting invitations to American conferences in future.

Gold Outflow and Foreign Investments

In spite of the unusual outflow of gold from Japan since the lifting of the embargo more than a year ago, the national specie holdings, which stood at ¥832,000,000 in January last, had nevertheless accumulated to ¥855,000,000 in July. This was owing to an extraordinary inflow of gold from China and to the Government's purchase of bullion from Japanese mines. A new cause of gold outflow from Japan recently has been the purchase of foreign bonds, and even Japanese sterling bonds, by Japanese banks. While there is no anxiety in Japan about specie outflow, there is some fear that the economic condition of Germany and the continued accumulation of gold in France and America will tend to continue the present world-wide economic depression; and consequently Japan is very pleased that England has recently arranged with France to prevent further outflow of gold from London.

Chinese Boycott

Former attempts on the part of angry Chinese to boycott Japanese trade were blamed on the agreessive policy which the late Tanaka cabinet was alleged to have pursued toward China; but the present boycotts of Japanese trade is going on in the face of the very mild and often even deferential policy of the present Japanese cabinet towards a recalcitrant and unreasonable China. There is no doubt in Japan that the boycott is con nived at, if not assisted, by officialdom in China. Some Chinese buy up large quantities of Japanese goods, and then foment a boycott so as to demand high prices, while manufacturers take advantage of the situation to develop local industries; and Japan is at the mercy of all these unscrupulous interests and policies.



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ASIATIC FEDERATION

Its Prospects and Utility

By Dr. H. Kamikawa,
Tokyo Imperial University

I

THE idea of a Pan-European Federation, promoted so ardently by M. Aristide Briand, the distinguished French statesman, and encouraged by leading western publicists, has created considerable interest in Asia where Pan-Asianism has for some time been a question of deep concern to many patriots in the respective Asiatic countries. While the establishment of a United States of Europe is being promoted with a view to ensuring the peace and prosperity of the several nations that compose that continent, the desire for a federation of Asiatic nations seems to be inspired mainly by the desire to get rid of the so-called 'white man's yoke,' or, in other words, to gain complete independence from Occidental interference and establish national autonomy in the various nations of Asia. India and China want to be as independent and self-determining as is Japan. Japan's victory over Russia in 1904-5 first gave rise to the possibility of Asiatic freedom from western servitude; and some Asiatic peoples began to think of Japan as a possible leader in regaining hegemony for Asia.

Just what is meant by an Asiatic Federation does not appear yet quite clear in minds of its advocates. The agitation for such a combination took on a more aggressive aspect after the conclusion of the Europeon war, when western civilization lost its glamour in the eyes of many Asiatics the feasibility and the possible utility of an Asiatic Federation should, of course, be based on collective facts: facts geographical, cultural, political and economic. If it was possible for the Pan-American League to form on the strength of the geographical propinquity of 20 nations in North and South America; and if 27 countries in Europe are invited to organize a European federatian, should it not be possible for the countries of Asia to form a federation for the same reason? But geographical propinquity alone cannot constitute a valid reason for such a continental federation. The question then is whether cultural, social, political and economic considerations are a sufficient basis for such a union.

II

The Pan-American League is ostensibly justified by reason of the fact that all its members are regarded as belonging to the white races, with a common cultural and political back-

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ground. And the proposed United States of Europe is supported on the common ground of Christian civilization, as well as similar cultural and political ideals and economic interests. Now it is doubtful whether the countries of Asia have these advantages. There is, of course, geographical propinquity, but it is less intimate than is the case in America and in Europe; for Asia comprises numerous races, often conflicting in religious and other ideals, all scattered over the largest of the earth's continents in point of population. Even socially and culturally there is chaos. Where there is such a lack of unity in political and economic systems, other unity may appear visionary.

Even the proposal for a European Federation meets with almost insurmountable difficulties. Pride of nationalism, rabid individualism and egoism are so prejudicial to unity that even the League of Nations finds no little difficulty in obtaining a hearing. Nor is the proposed Asiatic Federation likely to meet with less opposition from narrow nationalists with whose views of absolute sovereignty such a federation might conflict. If a United States of Europe could not fit into the scheme of the League of Nations, neither could an Asiatic federation. Indeed such a federation does not appear feasible so long as the present notions of State sovereignty prevail. A genuine United States of Europe might declare war against the League of Nations. Would an Asiatic federtaion be less in danger of such conflict, when one State attempted to challenge the sovereignty of another State in the same federation?

III

One of the fundamental conditions of a permanent continental federation is the strict recognition of equality among the States composing it. But the fact remains that their status is not actually equal. This is one of the difficulties of the Pan-American League, with the Monroe Doctrine of the United States always hovering like an eagle in the offing. The same inequality between States must face the proposal for a federation in Europe; there is at least the inequality of the victorious and the vanquished nations, and the natural difference between large and small Powers. Japan is one of the first-class nations of the world. How is it possible for her to form a federation with India and China, which are not in the same list! They have not yet obtained even national autonomy, nor real independence in any true sense of the term.

The League of Nations is a world-wide federation with a legal status, however imperfectly operated as yet. Then there is the celebrated Anti-War Pact also that must be taken into consideration. A continental federa-

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tion would insist on being more powerful than the League of Nations; and the latter would feel bound to combat the the influence of the former. The replies of the various European Powers to the proposal for a United States of Europe were so vague as to fully confirm the suspicions here suggested; and any attempt to form an Astiatic federation would encounter the same obstacles.

IV

Another question of considerable delicacy in regard to the organization of a continental confederation is that of its scope. What States are to be included and what excluded? The federation should include all the States of the continent or hemisphere concerned. But in regard to the European federation France is insisting on thc exclusion of Soviet Russia and Turkey; other European States again would like to leave out Great Britain. Such an emasculated federation could have no practical value. By excluding Canada the Pan-American League left the way open for difficulties from the beginning. In the same way, the federation advocated by some Japanese publicists would not prove workable. A union of Japan and China would be but a dual federation or an Alliance. On the other hand, if it is to comprise all the races of Asia, it would lack the essential quality of a federation, as some of these are not independent, and are lacking not only in geographical propinquity but in common culture.

As to Europe, France advocates a federation based on economic ideals and aims, but other States desire to lay the chief stress on other objects. If the Asiatic nations should seek a federation based on political aims and interests, they would soon find themselves at odds. In regard to the necessary organization of a continental federation, the Pan-American League depends on holding Pan-American Congresses and maintaining a permanent secretariat; and almost all European nations recognize the necessity of a European Congress corresponding to the League of Nations Council, but think a permanent secretariat useless, as the League of Nations' secretariat could be utilized when necessary. It is not likely, however, that a Congress only would be sufficient for a federation, either in Europe or Asia.

Taking the enitre situation into careful consideration, it appears that an Asiatic federation is impracticable until such time as the said federation is prepared to command greater power than the League of Nations, and to contend successfully with the State absolutism of certain Asiatic nations The possibility of removing or overcoming these obstacles seems indeed very remote. All such federations, wherever formed, are likely to find themselves eventually buried in the world-wide machinery of the League of Nations.

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STRUGGLE FOR RELIGIOUS FREEDOM

By Keiun Kozaki

THE age-long relation of religion to the State has given rise to the struggle for religious freedom, that has marked the history of all nations since the beginning of human history. Man has always worshipped power and skill; and when a warrior proved superior to his opponents the rest of the tribe or clan supposed him either to be endowed with superhuman strength or to have had superhuman help. To be thus accompanied by the Divine presence and sympathy was to be in some degree divine. In order to ensure this constant assistance, Deity had to be worshipped, mainly by propitiation and praise; and the leader of the tribe that was most conspicuously favoured by Deity in war and conquest was thought the most likely to be acceptable to Deity; and hence the chief of the clan or tribe became the representative of the community before the altar of the gods.

In this way arose the priest-king of history. For most nations the ruler has ceased to be a priest, the Church in Christendom having taken over that duty. But in Japan this aspect of religion has persisted to the present day, and the Sovereign is still the high-priest of the nation, and the most acceptable representative of Deity on earth. In fact the ruler of Japan is himself in some sense divine, a direct descendant of the divine ancestors who founded the empire. Those who hesitate to accept this view of sovereignty must remember that it is not so very long since so enlightened a people as the English abandoned the theory of the 'divine right of kings,' the Stuarts having discredited it in practice; but a great many people in England, even among the more intelligent and exemplary, still hold the King to be the representative of Deity, ruling his people in righteousness and peace; nor is the idea that the King should be the 'defender of the faith' so irrational as sceptics contend. At least it is quite reasonable in the minds of many Christians; for the Bible teaches that "the Powers that be are ordained of God," and of course must be obeyed as God. Here is where Christianity is not inconsistent with Shinto, the national faith of Japan; so that a Japanese may become a Christian without being disloyal to the national ideal of sovereignty. At present the people of Japan enjoy religious freedom. All religions are tolerated so long as they do not teach or practise anything disloyal to the State and Throne. But this free-

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dom in Japan, as in the case of England too, was won only after a long struggle.

I

In the first place it is very interesting to notice that Japan has always been more tolerant of alien faiths than the nations of Europe, either under the ancient paganism or under later christianity. For this reason some have accused Japan of an indifference to religion that borders on atheism. That is not true, however, for Japan has more temples and shrines to the square acre than any other country in the world. The attitude of extreme tolerance towards religious cults and societies was brought about by the compromising tendency of Buddhism. When the Indian faith came to Japan in the 6th century A. D. it was bitterly opposed by the national cult of Shinto; and in order to placate opposition Buddhism assumed the Mahayana front, which accepts gods, and began to contend that the gods of Japan were only the gods of Buddhism under other names, and consequently accepted the national gods as avatars of Buddha. By this compromise the new religion won a footing in Japan.

Of course this line of least resistance was not peculiar to Buddhism; for the christian Church in the Roman empire tended towards a similar compromise to win the heathen who opposed it; and instead of worshipping pagan deities the converts to the new faith were given saints to worship, possibly at first on the score that if people will insist on worshipping human gods, they might as well worship those of good character, since a worshipper must needs emulate and grow like the deity he worships. As for Japan, this compromising attitude of Buddhism created a tolerant attitude towards alien ideas and religions, and paved the way for the intoduction of Chinese religion and civilization later, as Christianity did for western civilization in the Japan of the 16th century and the 19th century.

The Japanese are so tolerant in regard to religion that they often do not see any inconsistency in belonging to more than one faith at the same time; some Japanese are of Shinto, and of Buddha and of Confucius. They appear to think that if religion be a good thing, the more religions you have the better you are. Of course christianity is not quite so tolerant as this; and when a Japanese wants to be a Christian without abandoning Buddhism or Shinto or both, the Church is likely to object. Although the christian gives up formal observance of Buddhist and Shinto rites, he often cherishes the more worthy ideals nourished in him by these religions; and presumably there is no reason why he should not. No one can quite free himself from the religious influences of childhood. The

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truths of Buddhism and Shinto added to the Christian creed and code only help to make a better christian.

II

For the first thousand years of Japanese history Shinto, the way of the gods, was the national religion. The government of modern Japan, in order to escape the charge of favouring one religion above another, claims that Shinto is not a religion but only a patriotic cult; but to the western mind, any cult which teaches and practises the worship of deity is a religion. Shinto has its admirable qualities, we must admit: it teaches moral and physical purity, supreme homage to the Emperor who must be obeyed as Heaven, and sacrifice for the country even unto death; and then the worship of the national deities, the moral ideals of the nation's past. How far such worship is elevating to the people will depend on their notion of the characters they are worshipping and emulating. But Buddhism came in the 6th century, teaching that deity cannot be merely local; deity is a word of universal implication; the gods are the gods of all, and all are brothers. When at last the gods of Japan were admitted to the new pantheon as avatars of Buddha, and ultimately the Emperor himself became a Buddhist, all Japanese were expected to do likewise. Eventually in Japan, all who were not buddhists were enemies of the State; just as in Europe all who were not members of the Church were likewise enemies of the State, and were handed over to the civil arm for punishment. In the Japan of the early and middle ages there was no room for any struggle after religious freedom; for there was no choice: the individual was Buddhist or nothing; and to be nothing was to be a suspicious character, a religious *ronin*.

But towards the later part of the Tokugawa shogunate we notice that certain leading minds, like Kamo Mabuchi, for example, were not content to accept the Indian religion, to the overshadowing of Shinto; and the struggle against the domination of Buddhism was renewed and contiuned down to the fall of the shogunate in 1868. But it is also noticeable that when the Portuguese and the Spanish missionaries came to Japan in the 16th century, there was at first no prejudice against them, and they were allowed to preach and teach their religion, the authorities regarding it as useful to encourage foreign trade. It was not until the missionaries were suspected of trying to prepare the way for a European invasion of Japan, such as had taken place in the Philippines, that the authorities determined to exclude the christian religion and all itsadvocates.

III

The struggle for religious freedom during the 16th century was one of the fiercest in the annals of history. All

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foreigners, except a few Dutch and Chinese at Deshima, were banished from Japan in 1639, and from that time until Commodore Perry arrived in 1853, no foreigner could set foot in Japan, nor any missionary teach Christianity. Those who did not obey the edict were put to death. The means adopted to stamp out the foreign faith were extremely cruel, for the christians were so brave and so inspired by the martyr spirit that they were ready to face the most cruel of all ordeals by fire or the cross rather than deny their faith. More than 200,000 thus gave their lives in the name of Jesus. With all the force of the State against it the Church was outwardly annihilated, though more than 3,000 christians were found still in Japan after the missionaries returned at the end of the 19th century.

During the more than two hundred years of Japan's isolation from the western world Japan attempted to live unto herself, depending on her own ideas and content with her local progress. History shows, however, that no nation can live unto itself without suffering stagnation. Nations, like individuals, are interdependent; there must be some external force and inspiration. Neither her own feudal ideals nor her Confucian maxims were sufficient to keep Japan abreast of western nations; so that doors were again opened, Japan found herself fallen behind in the race.

The present is an age that delights to speculate on the "ifs" of history. What would have been the resulf *if*? If Napoleon had won at Waterloo; if the Cavaliers had won against Cromwell; if the Taira clan had won against the Genji in Japan; if the shogun had not resigned in 1868, and so on and so on. Well, what would Japan have been like to-day, if she had not banished the foreigners and their religion in 1639? Had she banished the foreigners and kept their religion, we might guess the result, perhaps; but had the foreigners been given full freedom of residence and religion, what would Japan have been like in 1853? It would hardly have been necessary for Commodore Perry to come, possibly; but to say anything further will appear a futile speculation.

When Japan was reopened to the western world religious freedom did not exist. The christians had failed to obtain it in the 16th century, and no one dared to ask for it afterwards. Under the protection of officialdom the Buddhist religion had not improved, nor had it improved the nation to the extent essential to a progressive people. Even Buddhism itself was not free, as it had to be the slave of the State. Under feudalism all had to remain as they were born, and believe what they were told to believe, without quetion. The naturally result was a mere form-

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alism and hypocrisy of society that was extremely unsatisfactory and even dangerous. Gorgeous and impressive outwardly, Buddhism was soulless within. Consequently when the Imperial Restoration came about in 1868, and Buddhism was disestablished and all religions made free, the leading thinkers of the nation were greatly exercised as to the future of religion, for they supposed that Japan could no more do without religion than any other country.

IV

DEPLORING the degeneration of Buddhism, the more religious patriots thought that the only hope was in some form of Shinto brought into line with modern ideas, as being more in accordance with national characteristics. This movement gained strength all through the early years of the Meiji period. But many new cults or sects sprang up as well, such as the Kurozumikyo, the tenrikyo and the konkokyo. But the increasing intercourse with western nations which followed the new treaties, and the opening of the country to foreign trade and immigration, soon brought back the Christian missionaries. When they arrived, the situation was very ambiguous; for although they could come and teach their religion, they must not preach or open churches, and the Japanese were not yet free to become christians, as the old edict against the foreign religion was still in force.

Officially Buddhism was now separated from Shinto, and the latter was being promoted as the national cult, letting Buddhism go its own way. Millions of adherents who had for hundreds of years been taught that the deities worsipped at temples and shrines were really Buddhas had now to resift their theological ideas, and make a distinction between the national deities and the Buddhist gods. Legislation in 1869 forbade the confusion of Buddhism and Shinto in any way; and all Buddhist monks were ordered to become priests of Shinto, an order that was supposed to be the deathknell of Buddhism. But the agitation against Buddhism only excited its adherents to activity for religious freedom; and the entire system of Buddhism was reorganized, forming a large federation called the *Domeikai*, schools and colleges being established and steps being taken for the perpetuation and propagation of the Buddhist faith. Buddhism was then divided into twelve sects, each under the direction of its chief abbot.

V

ONE of the biggest surprises for the new Meiji government after the opening of the country to foreigners, was to discover that there were still many Japanese christians, in spite of the interdiction of that religion for over 200 years. As soon as the foreign treaties were signed the Japanese christians, cherishing their religion so long in

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secret, from generation to generation, now came out boldly and announced their creed. The government could only follow the existing law, and so these christians were arrested at Urakami near Nagasaki and were about to suffer condign punishment when the English, French and some other Ministers protested to the government and demanded religious freedom. Prince Iwakura delined to listen to the protest, claiming that it was purely a question of domestic politics, and declaring that any Japanese who did not subscribe to belief in the divinity of the Emperor was a traitor to his country. The three thousand prisoners were removed from their lands and homes and forbidden to communicate with foreign missionaries. But when the Japanese Mission under Prince Iwakura visited the United States it met with violent opposition on account of the treatment of the Urakami christians; and consequently legislation according freedom of religion was enacted in 1872. Both in France and Belgium the Japanese also met with protests and demonstrations against religious persecution, and sent telegrams home to lift the ban on Christianity as soon as possible.

It was not until 1873, however, that complete religious freedom was assured. The result was that all religions in Japan then began to rally their strength for the competition that ensuued. Both Buddhism and Christianity felt at once encouraged, while Shinto began to resent being placed on an equality with alien creeds; but all were active in support of their respective religions, trying to win converts everywhere. Some people supposed that when the Western solar calendar was officially adopted in 1873, it meant the acceptance of Christianity as the religion of Japan, and steps had to be taken to undeceive the public. It can not be denied that in its opposition to Buddhism and in its emphasis on the necessity of loyalty and patriotism, Shinto did much to destroy the feudal system in Japan and hasten the Imperial Restoration, thus promoting the unity and solidarity of the empire. But Christianity, with its martyr spirit of the past and its forward look in the present, is also exercising influence on Japanese civilization, and will doubtless have much to do with Japan's ultimate destiny. At present the various religions in Japan are getting on harmoniously together. The spirit of compromise is affecting only too many christians, and converts are not so plentiful as in the days of the martyrs. If the supporters of missions in England and America will but send their very best representatives to Japan, teachers as advanced in true science as they are in true religion, so that religion will be as rational as it is true, there is no reason why Christianity may not make more rapid progress than it is doing at present. The attitude of Christian countries toward missions is not sufficiently impressive to attract attention in Japan, leaving on our people the false impression that the christian religion is dying out of western civilization.

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SOME UNIQUE PARALLELS BETWEEN THE EAST & WEST IN CONNECTION WITH SKULLS REPRESENTED IN ART

By Noritake Tsuda

I

A great number of fresco paintings brought from Turfan, Kutscha and some other places in northern China by Dr. A. V. LeCoq, Prof. A. Grünwedel and other scholars, are now on view in the Museum für Völkerkunde of Berlin. Among them is exhibited a unique painting representing a young fat female figure full of life and power. She is sitting close by a skull. The museum label describes her as "Sronakotikarna vor der Gespensterstadt." Nothing more is given.

Sronakotikarna was a Buddhist disciple mentioned in the *Mahavagga V. 13* and the first volume of the *Mûlasarvâsti - vâdanikâya - vinaya - carmavastu*. In both sutras, however, nothing is said about the skull in connection with her. But in the latter sutra it is recorded that the son of an Elder happened to come to the castle of the Prêtas while looking for water. Prêtas are believed to be demons tortured with hunger and thirst; and so are represented as skeleton-like figures. So far as both sutras are concerned, nothing is known of whether the figure in question is related to this story. But whosoever she may be the skull seems to symbolize prêtas. Anyhow, the posture and expression represent her as meditating on human existence the skull reminding her of sin and death. This figure was painted in the 8th century.

A unique parallel with the figure will be found in a picture painted by Hans Baldung Grien (c. 1475-1545), of the German school. The picture is named "Death the Lady;" and is owned by the Basle Museum. The lady is well built, and standing with a drape around the lower part of the body, leaving the upper part naked. She is held from the back by a skeleton-like man trying to kiss her on the face.

Among young men and women of the Dravidians, the natives of Southern India, is a peculiar religious custom to paint their foreheads with white powder whenever they go out. They call the white powder "Thiru-neeru," which means sacred ash. The sacred ash symbolizes death. According to

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their faith, they should always keep in mind that death may come of any moment, and therefore they should not be proud of the spring time of earthly life. This custom has been observed among Hindoos since a time long before Buddha. This information was obtained by me from Dravidians living in Ceylon.

Most people are naturally inclined to think more of the spring time, because they feel happy in doing so. But it is an undeniable fact that human life is indispensably related to death; and death is as necessary as birth for the continuance and progress of the human race, although most people are rather afraid to think of the end of life. This is true not only of its biological progress and continuation, but also of of the development of spiritual life, because thinking of death makes man more seriously minded and leads him to think of something greater than the world life, beyond the death of individuals.

II

In the Medieval Christian iconography are found a great many sculptures and paintings, representing the Crucifixion, Passion, Piéta, Entombment and Resurrection. They all tell us how the Christians of those ages understood what the death of Christ really meant to their actual life. Our present subject is concerned with the representation of skulls in art. In this connection I would like to call attention to the drawing of the Crucifixion, one of the most popular illustrations for manuscript copies of the Bible, made in the Middle Ages, and also of copies printed in the 17th and 18th centuries. When we see these representations, we find in most cases the sun and moon above the Cross, and a skull or a coffin with a corpse at the base. The disks of the sun and moon are generally painted with human faces, and the sun's disk is burning flames.

The sun and moon on the Cross, of course, symbolize the glory of Jehovah, covering the heavens and the earth as the prophet Habakkuk sang in his prayer about 7 centuries before Christ.*

Now the skull below the Cross symbolizes the place called Golgotha, which means the place of a skull.** We are unable to decide whether Golgotha was the name given to the place before Christ was crucified there, or newly given in memory of the sacred tragedy, a *memento mori*, as the name Golgotha suggests,

In Christian art, skulls are sometimes represented along with saints. Among others, St. Jerome is often represented with a skull, besides a lion which was his favourite companion. Here we may introduce an oil painting represent-

* The Book of Habakkuk. Chapt. III. 3. 4.
** St. Mathew, XxVII. 33. St. Luke, XXIII 33. St. Mark, XV. 22. St. John, XIX. 17.

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ing him in his study, sitting at his desk on which the Bible is open, in a meditative posture, with his finger touching a skull. The picture was painted by a Flemish artist of the 16th century, and is now in the Metropolitan Museum of Art, New York. In another picture, representing him also in his study, drawn by Dürer in the 16th century, is again found a skull, in a corner of the room. This picture too belongs to the same museum.

The skull in this case also seems to symbolize the Crucifixion. To St. Jerome the death of Christ had a new meaning; being moulded into his own personality, as will be the case with other Christians.

III

On the other hand, in Buddhist iconography, we find Yamāntaka, the Conquerer of Death, wearing a crown of skulls or a necklace of skulls.

He is related to the Buddhist hell. Anyhow, in Buddhiam skulls and corpses symbolize a terrible aspect of hell.

The death of Sakyamuni did not present anything like the tragedy so characteristic of the death of Christ. The death scene of Sakyamuni is one of the more popular illustrations of Buddhist doctrine. Most Japanese Buddhist temples have at least one or two such pictures. They are all of one type irrespective of the time when they were painted just as the Crucifixion is of one type. Sakyamuni lies on his death bed with a calm painless expression. He is beautifully dressed, and his countenance is represented as a young man full of power.

This is a difference between the death scenes of Christ and Sakyamuni. But this difference is rather an outward one owing to their different environments. The most sinful act of man was directed upon the personality of Christ. Therefore Crucifixion is the mirror of the sin. However, the skull in Buddhist icongraphy represents *avidya* (darkness). The darkness is the place where sins are committed by ignorance. In the one case the interest of death is related to everlasting life; in the other to its total destruction.

We characterize the death of Christ as the greatest of tragedies, while that of Buddha was the greatest triumph of intellectual peace. But sin and ignorance are not all that skulls in both Christian as well as Buddhist art wanted to symbolize. They are but partial meanings of what skulls stand for in both iconographies. What is truly meant by skulls in both cases, is the search for eternal life. The Christian looked upon the brightness of Jehovah symbolized by the sun and the moon above the Cross erected at the place of a skull, while the Buddhist witnessed the perfect enlightenment of Sakyamuni lying calmly on his death bed.

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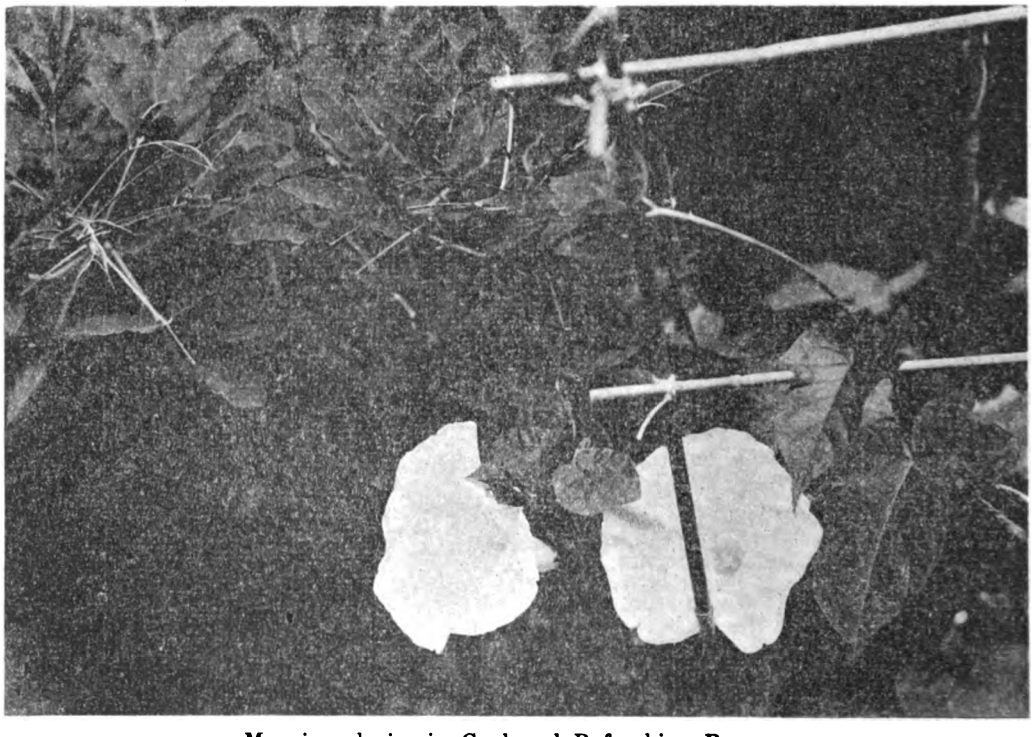
Although Christianity is a religion of activity, its doctrine has a negative side. Buddhism too has doubtless a negative phase. But it never denies social activities which lead to the perfect enlightenment of Buddha.

In those representations of the skulls which we have described, is found a striking parallel between the essential ideas of death entertained by Buddhists and Christians under different aspects.



Morning-glories in Cool and Refreshing Breeze.

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CHINESE COTTON SPINNING INDUSTRY

By Gorô Mutô

Rivalry with Japan

THE Chinese cotton spinning industry has developed at quick tempo in recent years. In 1809 the first cotton spinning and weaving mill was established in Shanghai, since which time forty years have passed; and, in the meantime, the total number of cotton spindles reached 4,200,000, which, as compared with the 7,000,000 spindles installed in Japan in the past seventy years, may be taken as reflecting the rapid growth of the Chinese industry; and during the past ten years it has developed at equally great speed.

Of the existing 4,200,000 spindles, 1,800,000 belong to foreigners, of whom the Japanese share is 90 per cent., European and American spindles having quite declined since the Great War. On the other hand, the Japanese enterprises have extended steadily, although not so conspicuously of late. More marked has been the expansion of Chinese interest in the industry, taking advantage of the enormous consumption, cheap labour, good tariff protection and the freedom from fluctuations in silver. Soon after the World War the English were supreme over the Japanese, the Chinese and others interested in the industry; later they fell to the third position, replaced by the Japanese, but today the Chinese stand foremost. This may be seen from the following table showing the number of spindles owned by the Chinese, Japanese and English cotton spinning enterprises in China:

(In Thousands of Spindles)

Year.	Chinese	Japanese	English	Total
1927	207	203	243	654
1924	695	739	259	1,694
1927	2,032	1,291	205	3,529
1930	2,327	1,489	152	3,969
1931	2,403	1,630	177	4,210

To speak of the Japanese cotton spinning mills in China, the first was the Shanghai mill of the Naigai-Men Kaisha, which started work in 1911. At present there are, besides this pioneer concern, 15 Japanese companies operating in the country with mills in Shanghai, Tsingtao and Manchuria. The following statistics of the Japanese cotton spinning companies having mills n China speak for themselves:

Company	Number of Mills	Spinners (thousand)	Throwsters	Looms	Number of Operatives (thousand)	Output of Cotton Yarns (thousand Bales)	Output of Cotton Fabrics. (thousand pieces)
In Shanghai:							
Shanghai Spin. & Weav.	5	193	16	3,048	10.2	113.7	2,040
Nikka Spin. & Weav.....	8	244	37	500	10.9	140.2	165

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Naigai Men.	8	244	37	500	10.3	104.3	1,135
Toka Spin. & Weav.....	1	42	0	0	1.8	29.9	0
Doko Spin. & Weav.	2	73	19	1,126	3.8	10.6	771
Shanghai Silk Mafg.....	2	89	19	2,276	6.0	51.0	1,686
Taiko	1	77	16	0	3.8	51.3	0
Toyoda Spin. & Weav...	1	61	4	1,296	3.9	24.0	840
Yokuho Spin.....	1	84	0	0	3.8	50.4	0
Total	30	1,148	189	9.846	54.6	575.7	6,669
In Tsingtao:							
Naigai-Men.	1	90	0	0	3.4	50.0	0
Fuji	1	31	0	0	1.2	20.0	0
Shanghai Silk Spin.....	5	88	0	2,111	5.5	29.4	198
Ryuko.....	1	42	0	0	1.5	14.6	0
Horai	1	32	0	0	1.4	20.5	0
Taiko	1	58	0	2,320	3.3	42.1	432
Total	10	343	0	3,432	16.4	177.0	631
In Hankow:							
Taian Spin.....	1	24	0	300	1.7	23.1	89
In Manchuria:							
Manchuria Spin.	1	31	0	504	1.5	15.8	197
Naigai-Men	2	63	0	0	2.3	18.4	0
Manshu-Fuku Spin.....	1	19	1	0	0.9	12.4	0
Total	4	113	1	504	4.8	18.4	97
Grand Total	45	1,630	190	14,082	77.7	823.4	7,587

As may be seen from the above grand total, the spinners amounted to about 1,600,000 spindles, throwsters to 190,000 spindles and looms to 14,000, and when all these machines are computed as spinners, and each spindle is estimated at 70 yen, the total fixed capital in the Japanese cotton spinning industry in China may be put roughly at over 130,000,000 yen.

Japanese spinning mills in China are said to have sustained heavy losses in the value of their assets, owing to the severe decline in silver. The Shanghai Silk Manufacturing Co., operated by the Kanegafuchi Spinning Co., for instance, had 31,500,000 yen invested by the latter, outstanding at the end of the second half of 1930, consisting of 14,520,000 yen of the shares and 17,990,000 yen of loans. When this amount is converted into Chinese currency at the rate of 170½ taels, the Shanghai exchange rate ruling on June 18th, it makes 53,600,000 taels, which are about twice as much as the company's total asse ts given in its last business report. This means that the chief part of the investment was lost. The same may be said of the Shanghai Spinning Company and the Toyoda Spinning Co., which capital is in Japanese and Chinese currencies. Eve the companies with Japanese currency capital having traded by taels, their profits and assets, when converted into the yen and computed, losses are also found on an exchange margin. This

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was the ill effect received from the depreciation in silver. At the same time, there were advantages, the greatest of which was the prevention of importation of Japanese cotton goods into the country and the increased exportation of products of the Japanese mills in China to Japan and India. Chinese yarns can be imported into the Japanese market at prices 6 yen lower than the nearbydeliveries in the Osaka Cotton Exchange, and it is but natural that the Chinese mill products should put pres sure upon the Japanese mill products and find market in Japan. From January 1st to April 30th, 1930, the total imported cotton yarns into Japanamounted to 256,000 yen, but for the same interval, 1931, the Chinese products alone imported into Japan amounted to the following:

(Value: In Thousands of Yen)

Month	Interior China		Kwantung Province	
	Quant	Value	Quant	Value
January ...	2,236	311.0	1,711	249.1
February ...	3,564	439.9	1,852	248.3
March	11,280	1417.0	1,040	338.2
April.....	17,775		2,732	456.1
Total...	34,855	4,365	8,335	

The principal part of these imports into Japan was almost entirely from the Japanese mills in China. Their cotton fabrics are not yet re-imported into Japan. It must be admitted, however, that those made in Japan are losing market gradually in China, over-power-by the Chinese products. Cotton fabrics worked on in Japan were once considered unrivalled in the Chinese market, owing to the peculiar skill and water used in Japan, but recently, an ill effect has been visible on the trade, too, The following figures may show how Japanese cotton fabrics to China have decreased in volume from Japan in recent years:—

(In Thousands)

Month	To China		To Kwantung Province	
	Yds.	Yen	Yds.	Yen
January.....	25,517	4,741	1,675	204
February ...	26,900	4,530	2,213	396
March	29,361	4,699	5,582	910
April	21,275	3,460	3,719	626
Total ...	102,053	17,432	13,189	2,237

In 1930, from January 1st to April 30th, the exports of cotton fabrics from Japan amounted to 191,000,000 yards, valued at 39,550,000 yen, to China; and to 21,200,000 yards, valued at 4,-600,000 yen, to Kwantung Province, a loss of nealy one-half compared with the same interval in 1931. The exports of cotton yarns are too small in value to be compared with those of cotton fabrics, but their decreasing percentage is far greater than the latter. For the first four months of 1931 they amount-to 16,000 piculs, valued at 1,510,000 yen, to China, but in 1931, for the same interval, the amount was only 2,400 piculs, valued at less than 200,-000 yen In a word, in the Chinese market, the Chinese products are put-ting pressure upon their Japanese rivals

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more and more, counts of even 42 to 60 were being made there.

The cotton spinners working in China with Japanese capital are pressing their friends in Japan, and hold a superior position to the Chinese spinners in securing business in China and Japan. The Chinese spinner has advantages over the Japanese in that Chinese labour is cheaper and working hours are longer, but in technique and management they are no match for the Japanese. The following table exhibits the number of Chinese cotton spinning mills in the various provinces of China, and the number of their spinning and throwing machines and looms, their outputs, etc:

Province	Number of Mills	Spinners (thousands)	Throwster (thousands)	Looms	Number of Workmen (thousand)	Raw Cotton Consumption (piculs)	Output of Cotton Yarns (bales)	Output of Cotton Fabrics (pieces)
Shanghai	28	953	73	7,007	63.2	2,217	608.0	3,178
Kiangsu.....	19	459	7	3,336	37.2	1,153	331.4	1,426
Hopeh.....	9	286	6	1,960	20.8	677	195 2	1,044
Hupeh	7	290	1	3,015	18.3	557	158 7	1,013
Other places...	19	412	8	1,700	24.7	696	197.3	190
Total	82	3.403	96	17,018	164.2	5,301	1,480.9	6,854

From the above figures it may be said that in equipment and capacity the Chinese mills surpass the Japanese, but in assets and liabilities, they are rivals to the latter. There are as many Chinese cotton spinning companies as 50, but only about 20 have reserve funds, there being about 10 which have come to an impasse, offering the transfer of their business. The Nationalist Government has been intent on protecting and helping them of late for the encouragement of domestic industry and the protection of national interest. Early in June, 1931, it prohibited any Chinese mills to foreigners, in the manifestation of this spirit. It is said to have been decided as national polity to take over the business of mills whose proprietors have no mind to continue work or which are in such financial distress as to endanger maintenance, or to obtain low interest official loans. The National Products Preservation Society, which was born as a by-product of the last Japanese boycott agitation, has been busy planning something for the same purpose against the existing foreign mills, memorializing the Government about it. It will be interesting to see what measures will be taken by the Japanese spinners in China against these anti-foreign movements.

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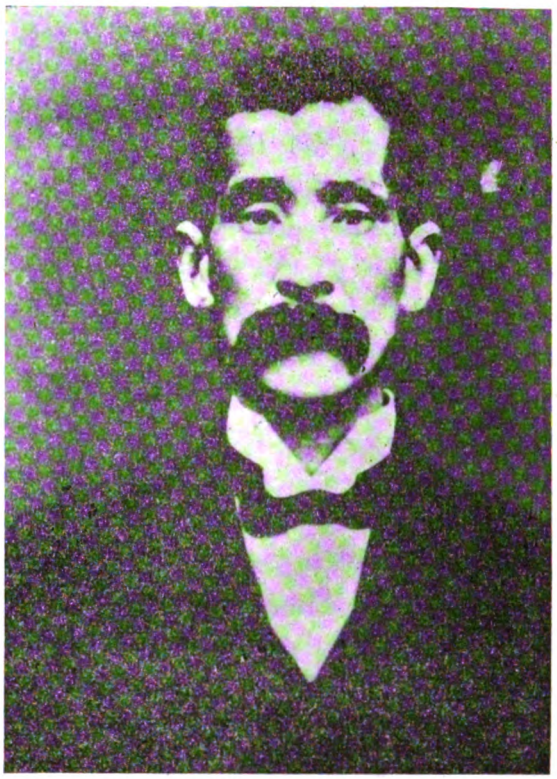
HOW JAPAN INHERITED THE SOUTH MANCHURIA RAILWAY

By "Diplomaticus"

CHINA is now carrying on negotiations with Russia in regard to the administration of the Chinese Eastern Railway; and the representatives of the South Manchuria Railway are conferring with the Mukden Government in regard to China's intentions as to the extension of railways in Manchuria and Mongolia. Japan's attitude on these questions cannot be fully understood unless the manner in which she came to own the South Manchuria Railway is taken into consideration. Up to the end of the Russo-Japanese War that line was known as the Chinese Eastern Railway. As a result of the war with Russia the section of the line running through South Manchuria was ceded to Japan and was named the South Manchuria Railway. Thus the larger part of the trunk line, namely the section from Kwangchengtse to Dairen, was handed over to Japan, after strenuous efforts on the part of able Japanese diplomacy, to the delight of Japan's then sixty million people. The transfer was confirmed by the famous Portsmouth Treaty of September 5, 1905, and the Sino-Japanese Treaty signed at Peking on the 12th of December following.



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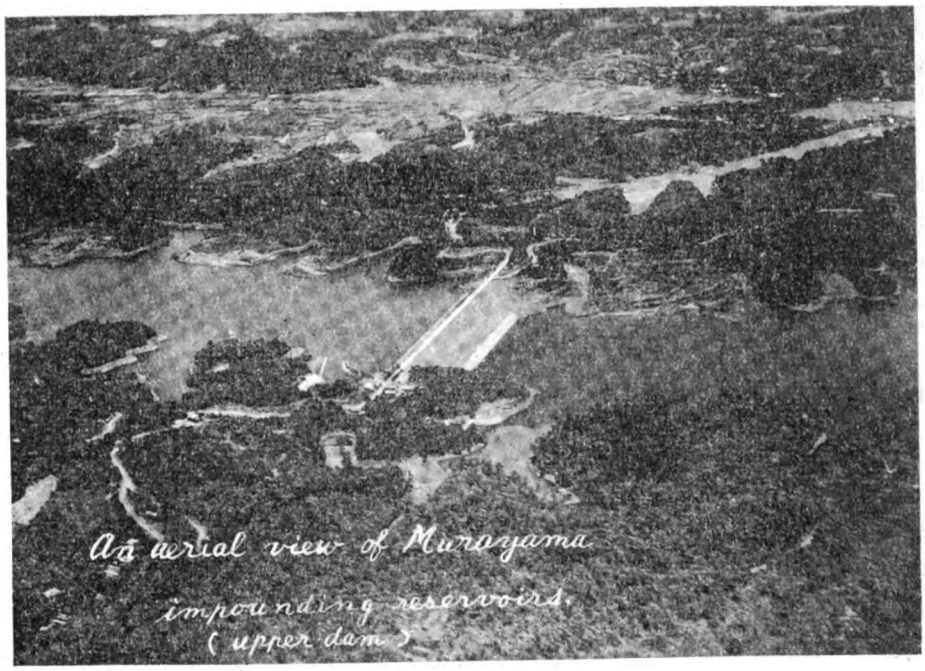

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Equipment, Capacity, Cost and General Service

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more and more, counts of even 42 to 60 were being made there.

The cotton spinners working in China with Japanese capital are pressing their friends in Japan, and hold a superior position to the Chinese spinners in securing business in China and Japan. The Chinese spinner has advantages over the Japanese in that Chinese labour is cheaper and working hours are longer, but in technique and management they are no match for the Japanese. The following table exhibits the number of Chinese cotton spinning mills in the various provinces of China, and the number of their spinning and throwing machines and looms, their outputs, etc:

Province	Number of Mills	Spinners (thousands)	Throwster (thousands)	Looms	Number of Workmen (thousand)	Raw Cotton Consumption (piculs)	Output of Cotton Yarns (bales)	Output of Cotton Fabrics (pieces)
Shanghai	28	953	73	7,007	63.2	2,217	608.0	3,178
Kiangsu.....	19	459	7	3,336	37.2	1,153	331.4	1,426
Hopeh.....	9	286	6	1,960	20.8	677	195 2	1,044
Hupeh	7	290	1	3,015	18.3	557	158 7	1,013
Other places...	19	412	8	1,700	24.7	696	197.3	190
Total	82	3.403	96	17,018	164.2	5,301	1,480.9	6,854

From the above figures it may be said that in equipment and capacity the Chinese mills surpass the Japanese, but in assets and liabilities, they are rivals to the latter. There are as many Chinese cotton spinning companies as 50, but only about 20 have reserve funds, there being about 10 which have come to an impasse, offering the transfer of their business. The Nationalist Government has been intent on protecting and helping them of late for the encouragement of domestic industry and the protection of national interest. Early in June, 1931, it prohibited any Chinese mills to foreigners, in the manifestation of this spirit. It is said to have been decided as national polity to take over the business of mills whose proprietors have no mind to continue work or which are in such financial distress as to endanger maintenance, or to obtain low interest official loans. The National Products Preservation Society, which was born as a by-product of the last Japanese boycott agitation, has been busy planning something for the same purpose against the existing foreign mills, memorializing the Government about it. It will be interesting to see what measures will be taken by the Japanese spinners in China against these anti-foreign movements.

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HOW JAPAN INHERITED THE SOUTH MANCHURIA RAILWAY

By "Diplomaticus"

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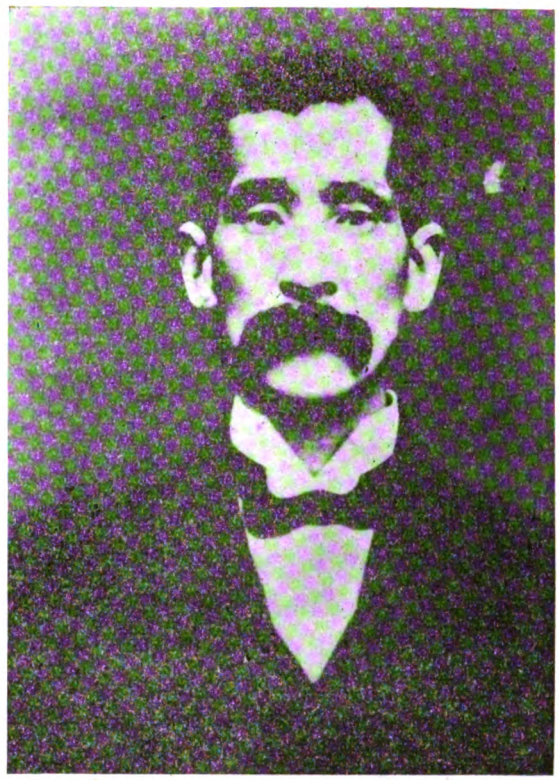

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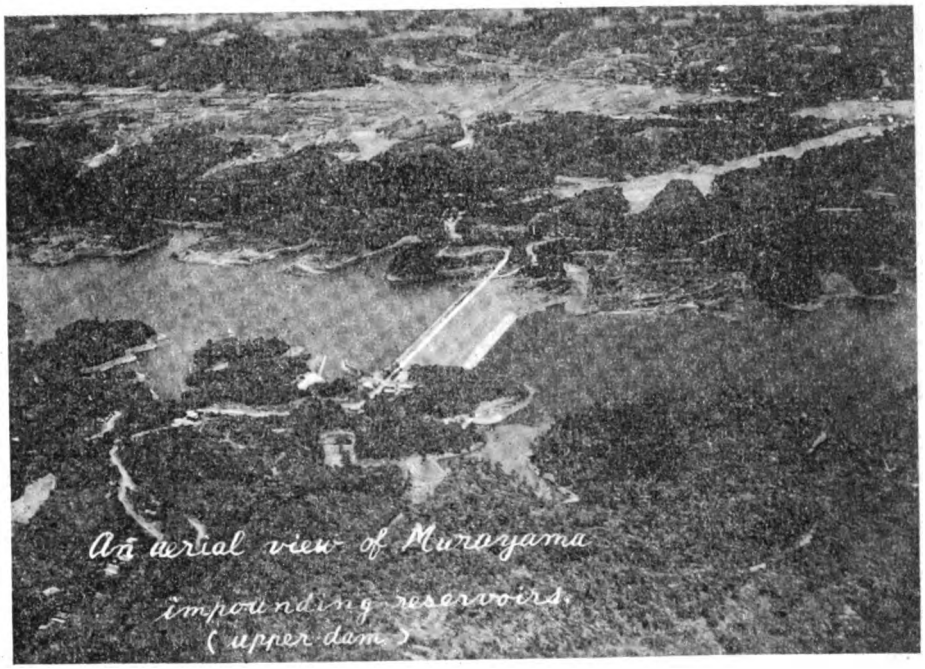

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Chapter I

Equipment

1. Construction and Cost

At present the Tokyo Water-works supplies water to an area of about 8,000 hectares with a population of 2,094,000, including suburban supply; annual consumption increases year by year.

The fundamental project is a maximum daily consumption of 500,000 cubic meters, estimated to supply a maximum population of 2,600,000, or a maximum daily consumption of 185 litre per capita. It is proposed to complete this project by the fiscal year, 1934.

The cost from the beginning of construction up to date has been over ¥50,000,000; and it is estimated that a total investment of more than ¥76,000,000 will be needed by the time of completion at the end of the fiscal year, 1934.

The financial statistics, classified according to constructions during the last 39 years, are as follows:

Classification of construction	Date of commencement	Date of completion	Expenditure
Initial works.....	Dec., 1892	March. 1911	9,188,672 *yen*
Extension	Nov., 1913	March, 1935 (Will be completed)	
	Description in detail.		
First term		March, 1913	35,511,291 *yen*
Second term.....	In aid of national expenditure for reconstruction work.	March, 1915	5,252,669 *yen*
	Municipal expenditure	March, 1918	24,642,000 *yen*
Third term		March, 1925 (Will be completed)	1,650,000 *yen*
Total			67,055,955 *yen*
Grand total			76,244,627 *yen*

2. Water Sources and Routes.

The source of water for the works is the River Tama where it collects clean river water by gravitation.

The area of the watershed is about 43,240 hectares extending over Tokyo and Yamanashi prefecture, of which an area of some 13,110 hectares is owned by the Municipality of Tokyo, and is maintained for preservation of water supply.

The intake is situated in the village of Hamura about 50 kilometers from the Civic centre of Tokyo to the north-west, and the river water is diverted there and flows into an open supply canal.

The intake was designed to collect water to a maximum of 22.3 cubic meters per second. However, the river water decreases in seasons of drought, and so large reservoirs have been built, as extension works, to adjust the supply.

The current flow of the river Tama near the intake and water collected at

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the intake in the fiscal year 1928 were as follows:

	Cubic meters per second
Maximum current flow of the river . .	1,130.44
Minimum Current Flow of the River. .	3.77
Mean Capacity of the Intake	83.48

The river water collected in the intake, flows through the Hamura-Murayama Line conduit, consisting of canal and tunnels, and arrives at Murayama-containing-reservoirs. From the reservoirs the water goes through the Murayama Sakai Line, by culvert type conduit, and arrives at Sakai-filter-station at which one part of the water is filtered and conveyed through the Sakai-Wadabori Line, culvert type conduit, and is stored in Wadabori service reservoir.

From here, by two 1500 m.m. cast-iron trunk mains which lead to the city, water is directly supplied to the districts.

The other part of the water at Sakai filter station is turned into an open canal and comes to Yodobashi filter station. After being filtered at this station, the water is supplied to other districts by two 1,100 m.m. and two 800 m.m. cast-iron trunk mains.

The open canal, constructed in 1656 at the command of the Tokugawa Shogunate, was dug across the plain of Musashino, from Hamura to Yedo, (as Tokyo was then called) about 39 kilometers in length, at great expense and requiring two year's labour. It was called Tamagawa-jôsuiro.

This supply line of the Tokyo aquaduct which connects Hamura intake and Yodobashi filter station was the only one until twenty years ago when the extension works were begun in 1911. These were partly constructed by 1918.

One part of this open canal (downstream) is still in use as a raw water conduit from Sakai to Yodobashi, but after the completion of the culvert-conduit which is now under construction, it will be retained as a means of spare water supply.

Classification, Construction and Length of Conduits.

Name	Class	Construction	Length meters	Remarks
Tamagawa Conduit	Open canal	Open, dug canal	42,629	
Hamura-Murayama Line	Open canal and tunnel	Tunnel, horseshoe shape, constructed of concrete.	8,600	
Murayama-Sakai Line ...	Culvert type	Horseshoe shape steel plate, lined with concrete	11,255	No. 1, No. 2 and No. 3 torrent
Sakai-Wadabori Line.....	Steel tube	Lined with concrete inside and outside.	10,757	Filtered water conduit
	Culvert type	Horseshoe shape concrete.	10,799	Raw-water conduit two-thirds of the total length not yet completed
	Steel tube	Steel tube lined with concrete inside and outside.		

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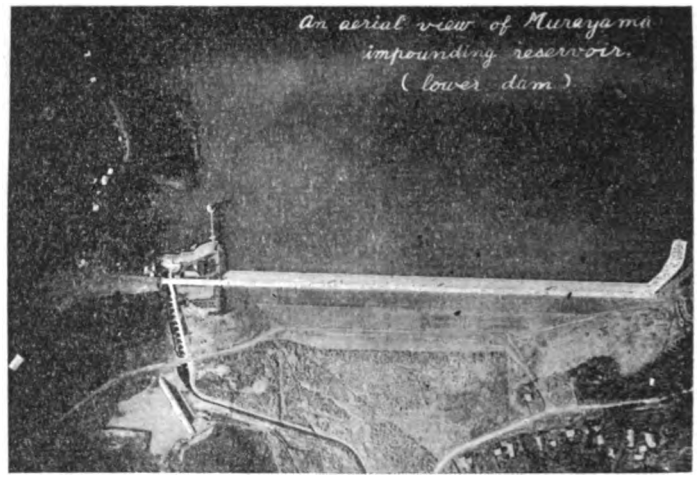
3. *Reservoirs, Settling-basins, Filter- and Service-reservoirs*



An aerial view of Murayama Impounding Reserviors. (Lower Dam)

Reservoirs are constructed impounding a valley by means of two earthen dams one above the other, utilizing topographical features. The upper one is situated in what was the village of Imokubo, Kitatama county, and the lower one is in what was the village of Shimizu, Kitatama county.

These two reservoirs collect a volume of 12,355,000 cubic meters of water, and provide against drought.

Construction of Reservoirs

Classification	Dams			Water area sq. meters	Depth of water		Storage capacity	
	Material	Height meters	Length meters		The highest level meters	Effective level meters	The highest level, cub. meters	Effctive level, cub. meters
Murayama Upper Reservoir	Earth	16.67	1,455	406,179	12	10.5	2,982,402	2,699,200
Murayamo Lower Reservoir.....	Earth	27.17	2,071	1,016,595	18	15.9	9,934,203	9,655,800
Total	—	—	3,546	1,422,774	—	—	12,916,605	12,355,000

Note:—Near these reservoirs, on the north side, a reservoir with a capacity of 17,200,000 cubic meters is under construction as extension works, and it is called the Yamaguchi Reservoir. After completion of this new reservoir the total available capacity will be 37,555,000 cubic meters.

Four Settling basins were built at Yodobashi filter station at the time of the initial works, and provide for sedi-*mentation.

Their dimensions are as follows:

Number of Basins	Total Capacity cub. m.	Dimension of One Basin					
		Length meters		Width meters		Depth meters	
		Top	Bottom	Top	Bottom	Top	Effective
4	333,918	218.18	201.64	103.03	84.49	6.06	4.24

Twenty-four filter beds were built at Yodobashi by the initial works, and twenty are to be built at Sakai by the extension works, of which 15 beds have already been completed, and are in operation The remaining 5 beds are under construction, and will be

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completed by 1935.

Dimensions of filter beds in operation are as follows:

Number of Beds	Total area (sq. meters)	Dimension of one bed: Length meters Top	Length meters Bottom	Width meters Top	Width meters Bottom	Depth meters	Thickness of one bed: Sand and coanse sand Below dia. 2.5	Sand and coanse sand Above dia. 2.5	Granel and pebules m.m. Dia. 25-30	Granel and pebules m.m. Dia. 30-60	Granel and pebules m.m. Dia. 60-90	Total	Standard filtering speed for 24 (meters)	Total filter capacity in the fiscal year of 1928 (cub. meters)
Yodobashi 24.....	95,526	78.18	77.57	50.91	50.30	2.73	697	121	152	152	152	1,274	3.03	68,830,256
Sakai 15: 12.....	56,156	86.67	86.36	54.24	53.49	3.03	788	121	Dia 25-36 152	Dia 36-60 152	303	1,516	3.03	66,171,052
2.....	9,360	86.67	86.36	54.24	53.94	5.03	909	61	Dia 15-30 91	Dia 30-60 152	152	1,365	3.03	6,016,471
1.....	4,680	86,67	86.36	54.24	53.94	2.85	909	61	Dia 3-9 30	Dia 9-15 30	Dia 15-39 61	Dia 30-60 1,091	3.03	
Total..	70,196	—	—	—	—	—	—	—	—	—	—	—	—	72,187,523
Grand Total....	162,722	—	—	—	—	—	—	—	—	—	—	—	—	141,107,779

Two service reservoirs, larger in capacity than the former, are to be built as extension works, partly in each of the two villages of Setagaya and Matsuzawa, both in Ebara county, and called Wadabori reservoir.

Three Service Reservoirs of equal capacity were built with the original works: one is in Yodobashi filter station, suburbs; one is in Hongo in the city, and one in Shiba, in the city.

Of these two, one is rectangular in shape and has already been constucted

Name	System	Districts Supplied
Yodobashi.....	Pumping	Yotsuya, Ushigomé, Koishikawa and Hongô
Shiba	Gravitation	Kyobashi, Fukagawa and Honjô
Hongô	Gravitation	Shitaya, Asakusa and Honjô
Wadabori	Gravitation	Yotsuya, Akasaka, Azabu, Shiba, Kojimachi, Kyobashi, Nihonbashi and Kanda

Dimensions of Service Reservoirs

Name of Reservoirs	Capacity		Dimension of Each Reservoir: Length meters Top	Length meters Bottom	Width meters Top	Width meters Bottom	Total depth meters	Effective depth meters
Yodobashi 1 ...	Total	27,826	76.73	76.12	109.09	108.48	3.88	2.67
	Effective	17,976						
Shiba 1	Total	27,826	66.50	65.95	94.11	93.20	5.09	3.88
	Effective	37,447						
Hongo 1.....	Total	27,826	66.50	65.95	94.11	93.20	5.09	3.88
	Effective	17,447						
Wadabori 1 ...	Total	41,740	78.18	78.18	65.91	65.91	9.09	7.27
	Effective	30,442						
Total 4	Total	125,218	—	—	—	—	—	—
	Effective	83,312						

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and is in operation ; the other is under construction. Its shape is cylindrical ; and it will be completed in 1932.

The delivery system and districts supplied from these service reservoirs are as under-mentioned.

Auxiliary Collecting Pumps and Filtered Water Pumps :

As described above the Tokyo Waterworks collects water by gravitation and supplies most of the down-town parts of the city by gravitation, and to up-town parts by pumps.

But in the dry season, mostly in winter, the river water decreases seriously resulting in a shortage of supply. To remedy this, large impounding reservoirs were built at Murayama as extension works, but supply is still insufficient when dry seasons continued too long. Therefore, there are provided auxiliary collecting plants for temporary or emergency use. One is at Inokashira Pond, Toyotama county, which pumps up the water of that pond ; one is in Hamura near the intake and one is in Yodobashi station, both used to pump up ground water.

Filtered Water Pumps

By 1926, the extension work was completed, being equipped with 6 sets of steam pumps in Yodobashi filter station and directly supplying filtered water chiefly to the up-town districts or about one-third of the city. On September 1st, 1923, pumps and pump houses were damaged by that dreadful earthquake and they needed immediate repair. To repair them, pumping operations had to be stopped, and to stop the pumps was a serious undertaking.

An electric motor pump plant was newly designed and commenced work at Yodobashi in 1924 by the aid of national funds as a part of the city reconstruction work. It was completed in 1926. Immediately after these works had beer completed, new pumps were set in motion and the damaged steam-pump lants were repaired and reserved for pspare use.

5. Piping

The total length of cast-iron pipes, lying underground beneath the city, is over 1,286,619 meters, including 1,500 m.m. trunk mains and 1,100 m.m.

Auxiliary Collecting Pumps

Location	Number	Name	Type	Prime mover	Out put of prime mover k.w.	Head	Capacity for 24 hours	Maker
Yodobashi...	2	Centrifugal	Single Horizontal	Electricity	46	13.6	19,200	Allen & Son Company, England.
Hamura.....	2	„	„	„	45	10.6	24,000	Hitachi E. W., Tokyo.
Inokashira...	4	Turbine	„	„	37.3	30	4,800	Ebara E.W., Tokyo.
Total	7	—	—	—	—	—	100,800	

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Electric Motor Pumps

Number	Type	Motor output k.w.	Head meter	Capacity for 24 hours cub. meters	Maker
6	Single Horizontal	260	45.5	33,320	2. Ebara E.W., Tokyo. 2. Mitsubishi D. & E.W., Kobe. 1. Hitachi E.W., Tokyo. 1. Sulzer E.W., Switzerland.

Steam Pumps

Number	Name	Type	I.H.P.	Head meters	Capacity for 24 hours cub. meters	Maker
6	Worthington	Horizontal Duplex	306	70	28,000	4 Kawasaki D & E.W., Kobe. 4 Mitsubishi D & E.W., Kobe.

Steam Boilers

Number	Name	Fuel	Working pressure Kg. per c.m. 2	Maker
12	Lancashire	Coal	7.3	1 Shibaura E. W., Tokyo. 4 Ishikawajima S. B. & E. W., Tokyo.

mains, 800 m.m. sub-mains, and 100 m.m. service branches.

If this piping were laid along the main line of the Imperial Government Railway to the West, starting from Tokyo, it would pass through Kyoto and Osaka, crossing Moji Strait and at last comes to Ômuta in Kyushiu.

	Meters.
Length of Mains	115,433
Length of Service Branches	1,171,186
Pipe Mountings	
Sluice Valves	8,096
Air Valves	119
Public Fire Hydrants . . .	6,989

The distributing rate of these fire hydrants is one to 11,499 square meters, in the city.

6. Water Meters

Number of water meters installed by the end of the fiscal year of 1928 was totally 164,070 and if classified by bores, they are as follows:

Diameter in millimeters	Number
12-13	145,200
16	6804
20	3574
25	4722
30	432
40	493
50	85
75-80	321
100	314
150	79
200	18
250	3

Classifed by Type:

Shape and type	Number
Single casing fan wheel shape of wet type . .	2
Double casing fan wheel shape of wet type . .	28,308
Single casing fan wheel shape of dry type . .	130
Double casing fan wheel shape of dry type . .	131,715

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Disc form of dry type . . 3,915

Chapter II

Collection, Storage and Filtration

1. Collection and Auxiliary Collection

Water collected in the fiscal year of 1928 was 263,250,866 cubic meters and the range of variation through that year was as follows:

	Cubic meters.
Collected in maximum daily . .	1,652,918
Collected in minimum daily . .	222,394
Collected on the average daily . . .	721,235

In winter, when the river water of the Tama decreased, auxiliary collecting pumps were operated and the total complement volume of water was 4,433,082 cubic meters.

2. Storage

In the fiscal year of 1928, in November water was impounded in Murayama reservoir, to a maximum of 13,681,808 cubic meters, and in August water was stored there to a minimum of 6,047,434 cubib meters. The total impounded water in that year was 121,319,304 cubic meters, and the monthly average was 10,109,942 cubic meters.

To keep the filtering speed of the water moderate the soiled sand on the surface of filter beds must be scraped off. The number of times that was necessary at Yodobashi and Sakai stations in the fiscal year of 1928 was 357, and the total scraped area of beds was 1,514,487 square meters: the total scraped volume of soiled sand was 21,401 cubic meters while the total fresh sand restored was 24,162 cubic meters.

3. Filtration

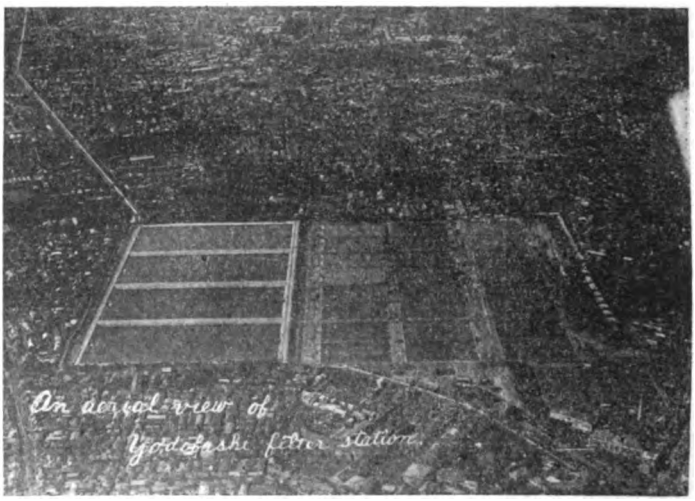
The total expense was ¥73,329.13 for the year.

Volume of Treated Sand

Filter station	Scraped cubic meters	Restored cubic meters
Yodobashi.	11,305	14,011
Sakai . .	10,096	10,151
Total. .	21,401	24,162

4. Filtered Water

Water filtered in the fiscal year of



An aerial view of Yodobashi Filter Station

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1928 was as follows:

	Cubic meters
Yodobashi Station .	68,830,256
Sakai „ .	72,187,523
Total	141,017,779

Comparing the above volume with that of the preceding fiscal year, the total increase was 6.9 per cent., 1.8 per cent. in maximum and 9.2 per cent. in minimum.

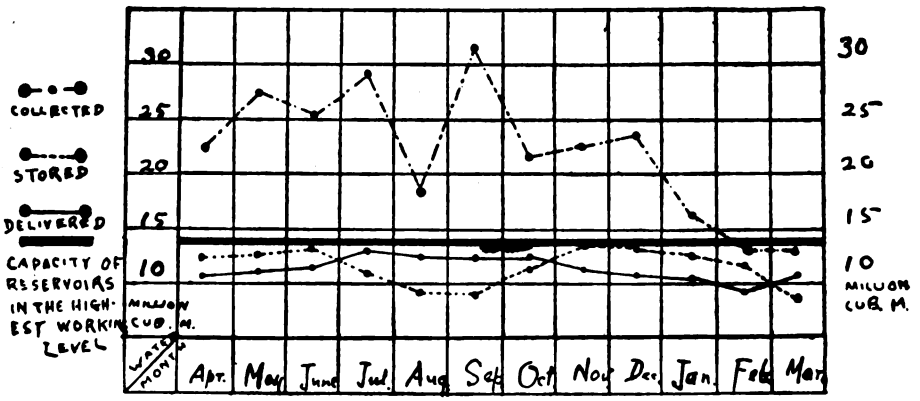
The average speed of filtration was 2.84 meters for 24 hours, through the fiscal year of 1928; the highest 4.65 meters and the lowest 1.19 meters.

Effective filterting hours numbered 737 on an average, the longest being 1,320 hours and the shortest 168.

Details are as follows:

Station	Average speed of filtration for 24 hours, meters	Mean effective filtering hours
Yodobashi . .	2.21	765
Sakai . . .	3.47	708

Water collected, stored and delivered in the fiscal year of 1928 was as mentioned in the following diagram:



5. Use of chemicals

Sterlization

Apparatus for chlorination is installed both in Sakai station and Yodobashi station; and processes of sterilization are necessarily done especially when epidemics are prevalent.

Chlorination was done for filtered water at Yedobashi station from the 19th of January to the 25th of January and from the 30th of January to the 12th of February in the fiscal year of 1928.

It was also carried out at Inokashira pump station when the water of Inokashira Pond was pumped for auxiliary use.

Chlorous-calxes were five times poured into Murayama reservoirs to remove organic matter in the summer.

A solution of copper sulphate was three times poured in winter at Murayama reservoirs to exterminate algae and other micro-organisms which would otherwise retard filtration.

The testing of the water quality is under the supervision of the Laboratory of the Tokyo Municipality and an ex-

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ample of testing is shown in Chapter III.

Coagulation

On the 31st of June, 1928, there was heavy rain in the vicinity of the watershed of the Tama and an unusual flood ran down the river, which after the turbidity of the water continued unpleasantly for a long time, and necessarily checked the flow of water at the intake to Murayama reservoir. The stored water in the reservoirs was treated only at Sakai station. The turbid river water was directly conveyed through the Tamagawa open canal to Yodobashi station, and at the entrance of this station a solution of sulphate of alumina was poured in until the turbidity decreased. The time spent for this coagulation was 17 from the 12th of August to the 7th of September, 1928. During the time of repairing the Hamura-Murayama Line tunnel, the river water of the Tama was directly led through that canal and the downstream became considerably muddy. At that time, also, coagulation took place at Yodobashi station from the 13th of February to the 17th of February, 1928.

Chapter III

Distribution

1. Consumption

The total volume of water delivered to the system in the fiscal year of 1928 was 139,492,902 cubic meters, an increase of 7.3 per cent. above that of the preceding fiscal year; the increasing rate of consumption has been on an average of 10 per cent. during the last 10 years.

Delivered in maximum daily	459,160 cubic meters
Delivered in minimum daily	311,677 „ „
Delivered average daily	382,172 „ „
Daily maximum consumption per person	227 litres
Daily minimum consumption per person	153 „
Daily mean consumption.	185 „

Classified by percentage:

	Per cent.
Yodobashi station. . . .	48.5
Sakai station	51.5
Classifid by method:—	
Gravitation	84.3
Direct pumping	15.7

Cost per 100 cubic meters was on an average ¥0.0526, of which ¥0.045 is for labour.

2. Supply by Pumps

The water delivered to the city by pumps in the fiscal year of 1928 totalled 21,842,318 cubic meters, and the electric power consumed to deliver it it totalled 3,971,920 kilowatt hours; it delivered 59,842 cubic meters of water every day on an average, and consumed 1,818 kilowatt hours per 10,000 cubic meters of water. In summer when consumption, increased, five pumps were driven at times to keep the water pressure sufficient; and there were 44 days when over five pumps were driven, in the fiscal year of

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1928. In the preceding fiscal year there were only 5 days when five pumps were driven.

The mean working number of pumps through the fiscal year of 1928 was 3.8 a day.

There occured no necessity to work steam pumps.

3. Water Pressure.

The water pressure in mains and branches has been recorded since the fiscal year of 1928, by the pressure recorders installed in the water-works office and branch offices in the city.

Water pressure in every zone of the city on the 30th of April, 1930 was as follows:

Wadabori Lines (Gravitation)

Location	Maximum (Kg. per sq. centimeters)	Minimum (Kg. per sq. centimeters)
Near Shiba service reservoir	2.6	1.8
Shirokane-daimachi, Shiba	2.7	1.4
Takanawa-minami-cho, Shiba	4.4	3.8
Honmura-cho, Azabu	2.4	1.9
In front of Aoyama Imperial Palace, Akasaka	2.0	1.5
Ôkido, Yotsuya	2.3	1.7
Fujimi-cho, Kojimachi	2.5	1.4
Marunouchi, Kojimachi	3.0	1.8
Kamakura-gashi, Kanda	2.6	1.3
Sumiyoshi, Nihonbashi	2.3	1.1

Shiba Service Reservoir Line (gravitation)

Location	Maximum	Minimum
Akabanebashi branch office, Shiba	2.5	2.2
Tsukiji, Kyobashi	2.3	1.5
Tsukishima, Kyobashi	2.1	1.0
Matsui-cho branch office, Honjo	2.1	1.0

Hongo Service Reservoir Line (gravitation)

Location	Mixiumum	Minimum
Yanagishima, Honjo	2.1	1.1
Mukojima-Susaki, Honjô	2.1	1.2
Eikyu-cho branch office, Asakusa	2.1	1.5
Okachi-machi, Shitaya	2.3	0.85

Pump Lines (from Yodobashi)

Location	Mixiumum	Minimum
Takenodai, Ueno, Shitaya	2.8	1.3
Kamifujimae-cho, Hongo	2.7	2.0
Moto-machi branch office, Hongo	2.3	2.1
Ôtsuka, Koishikawa	2.3	2.0
Toyokawa-cho, Koishikawa	2.3	1.9
Toyama-cho, Ushigomé	1.8	1.1
Tsurumakicho, Ushigomé	4.5	4.1
Kaguragashi, Ushigomé	4.7	4.1

4. Laboratory Testing

The purity of water being the most important problem for water supply, the Tokyo Water-Works always pays careful attention to it; river water, stored water, filtered water and running water from taps is tested bacteriologically and chemically in the Laboratory of the Tokyo Municipality every third day.

An example of the laboratory testings is as under-mentioned:

From January 1928 to December 1928.

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Items \ Water tested	Yodobashi System: Raw water in open canal	Yodobashi System: Water in Settling basin	Yodobashi System: Filtered water	Yodobashi System: Water from a tap ¼ in the city	Sakai System: Water at the inlet and outlet of upper Murayama reservoir and at the outlet of lower reservoir	Sakai System: Water open canal	Sakai System: Filtered water	Sakai System: Filtered water at the outlet of the Wadabori service reservoir
Number of Testing	25/51	101/202	80/1283	771/1540	48/48	25/15	26/669	26/51
Colour ... Maximum.	3.0	3.0	—	—	—	—	—	—
Colour ... Minimum.	—	—	—	—	—	—	—	—
Colour ... Mean	0.8	0.3	0	0	0	0	0	0
Turbidity ... Maximum.	25.0	27.0	—	—	38.0	12.0	—	—
Turbidity ... Minimum.	2.0	1.0	—	—	—	1.0	—	—
Turbidity ... Mean	8.0	7.0	0	0	8.0	5.0	0	0
Odor	None	„	„	„	„	„	„	„
Reaction.....	Weak alkaline	„	„	„	„	„	„	„
Chlor ..... Miximum..	1.733	1.733	1.418	1.418	1.418	1.418	1.418	1.900
Chlor ..... Minimum .	1.026	1.026	1.026	1.026	1.026	1.026	1.260	1.026
Chlor ..... Meam	1.416	1.380	1.294	1.289	1.375	1.348	1.314	1.304
Sulphuric acid	Trace	„	„	„	„	„	„	„
Nitric acid.....	Trace	„	„	„	„	„	„	„
Nitrous acid	Did not come out	„	„	„	„	„	„	„
Ammonia	Did not come out	„	„	„	„	„	„	„
Hardness... Maximum.	2.160	2.030	2.030	2.134	2.212	2.212	2.030	2.004
Hardness... Minimum..	1.775	1.775	1.725	1.775	1.875	1.775	1.800	1.775
Hardness... Mean	2.004	1.915	1.900	1.897	1.930	2.004	1.909	1.906
Total volume of solid matter Maximum...	76.000	78.000	69.000	74.000	85.000	75.000	64.000	75.000
Total volume of solid matter Minimum.	60.000	44.000	49.000	50.000	58.000	57.000	51.000	51.000
Total volume of solid matter Mean ...	66.880	63.029	57.463	59.245	66.125	68.560	57.962	58.846
Consumption of potassium permanganate Minimum.	6.220	11.069	2.765	1.233	6.952	3.081	1.925	2.212
Consumption of potassium permanganate Maximum...	1.020	1.051	0.711	0.632	1.185	1.422	1.027	0.948
Consumption of potassium permanganate Mean ...	2.328	2.153	1.220	1,169	2.670	2.009	1.311	1.274
Bacteria colonies p. c. c. Maximum.	3.434	37.558	76	69	3.448	2.180	64	56
Bacteria colonies p. c. c. Minimum..	196	229	1	1	215	218	1	1
Bacteria colonies p. c. c. Mean.....	696	1.108	6	12	710	564	7	9

Note :—(1) Figures in paragraphs of chlor, solid matter and consumption of potassium of permanganate are the weight in milligrams per litre of water.

(2) Hardness of water is indicated by German method.

(3) In the column of number of testings, the figure above diagonal line is the number of times for chemical analyses, and the figure under the diagonal line is the number of times of bacteriological testing.

Chapter IV

1 *Condition of Supply*

In December, 1898, the Tokyo Municipality commenced supplying water by equipments of modern type; and since then over thirty years have passed. During that time the city has made rapid progress and the distribution of water has been greatly extended over the city, there hawing been 248,400 taps and 379,000 residences supplied just before the time the big earthquake and fire of September 1st, 1923. By that calamity about 155,000 taps were damaged or burnt up. By utmost effort and exertion, they were

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restored or supplied; and the number of taps installed by the end of the fiscal year of 1928 represented a total of 285,745.

Domestic taps . . .	259,590
Common taps . . .	9,327
Special stop cocks. .	5,015
Private fire hydrants .	1,329
Public taps	261
Taps in the suburbs .	223
Total	285,745
Number of residences	338,249
Papulation	2,094,683
Metered taps . . .	172,586
Unmetered taps. . .	113,159

Requestes to install meters are increasing year by year.

Residencs supplied and consumers compared with the total residences and population respectively are:

Total residences . .	432,577
Residences supplied .	336,371
Rate of providing . .	81.4%
Total population . .	2,218,400
Consumers	1,776,564
Rate of providing . .	80.1%

In the above comparisons, as it is considered that persons in offices, government or private, pupils in schools are duplicate consumers, half the number of persons in offices and half the number of pupils in schools are taken into account.

2. Metered Consumption

It is said that the quantity of water consumption is a barometer of civilization: the total draft through all taps and cocks in the fical year of 1928is re corded as 63,078,370 cubic meters, itemized as follows:

	Cubic meters
Domestic taps. . .	56,798,477
Common taps. . .	632,397
Special cocks . . .	4,864,327
Private fire hydrants	2,562
Suburb consumption	770,607
Total draft . . .	63,078,370

Average consumption per tap per mouth is as follows:—

	Cubic meters
Domestic	12
Combined, domestic and industrial	36
Government offices . . .	267
Schools	583
Military barracks. . . .	3,473
Hospitals	443
Public baths	951
Common taps	619

An aerial view of Sakai Filter Staiton

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The tap from which the largest quantity of water fora month was consumed in the fiscal year of 1928 is that installed in the Tokyo Imperial University, Hongô, which consumed 87,958 cubic meters per month ; next is that in the Tokyo Fish Market, Kyobashi, and then that in Shinagawa Imperial Government railway station.

From the standpoint of draft, the fountains and recreation places stand first: consumption for a month on an average in Hibiya Park, Kôjimachi, is 7,436 cubic meters, being first; and next is that in the Zoological Garden, Ueno, and that in Hanayashiki, Asakusa.

For industrial purposes combined with domestic use the Tokyo fish market, Kyobashi, in maximum, consumed 67,079 cubic meters for a month, and next to this was the consumption in Mitsukoshi Department Store, Nihonbashi, and next that in Shibaura Engineering Works, Shiba, and then that in the Tokyo Asahi newspaper office, Kôjimachi.

3. Suburban Supply

Some towns in the suburbs of the city of Tokyo are supplied with water from the Tokyo Water-Works. They are Yodobashi, Sendagaya, Ôkubo and Tozuka. Besides these four towns, some particular buildings in the suburbs, such as the Military Hygienic Laboratory and so on, are supplied, numbering 37 in all.

SUMMER FLOWER ARRANGEMENT

The Latest Principles of the Art

"The age-long aesthetic sense of the average Oriental is so keen and intense that the Japanese cannot quite get away from it." So writes Mr. Chôka Adachi, the well-known artist who originated the school of flower arrangement known as the *nageiré*, or free-style form of the art. "This rigid devotion to the past," he contends, "is too sombre for the gaiety of modern life."

The present fashion of using vases in Chinese style for flowers arranged in living rooms decorated in modern style is an anachronism, in the opinion of this artist. For summer parlour decorations dark tones are out of harmony with flowers. The season requires bright decorations, giving life and refreshment to environment.

The curtains should be drawn, the windows thrown wide open and bamboo screens replace the sliding *shoji*, with the sun dazzling on the *tatami* (matted floor) ; this does not harmonize with literary taste, perhaps. But summer flowers should have strong rays, not from the front but shining sideways or indirectly from a distance, so that their full freshness may be imparted to the scene.

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WOMEN'S PROPRIETY IN DRESS

An Artist's Comments on Summer Costumes

By Ryo Tanaka

WOMAN in summer is quite a different creature from other seasons; a fairy apparition looking cool and flowerlike in the heat. That is the ideal; but is it becoming real? With the present influx of foreign fashions competing with the graceful costumes of Japan, this question of what is most becoming to women invites universal attention. If the question of woman's beauty is important, no less so is the dress she adopts to set off her beauty, or disguise it as the case may be. Every woman should aim to be a contrast to the weather, especially the hot weather. How to do this in a comfortable and yet artistic manner is the problem. Some cover themselves with semi-transparent material, as gauzy as a cicada's wing, almost exposing their arms and breasts, if not their legs, but the sight of them gives but little impression of coolness to the eye. If semi-nudity makes a woman look cool, would not nudity make her look more so?

Cool Patterns

Tokyo women prefer thin cotton *yukata*, a *kimono* like a bath robe, agreeable both to touch and eye, in which there is a choice of patterns that makes them individual. The appearance of these gives a real summer feeling. Osaka women, on the contrary, never wear cotton garments, preferring thin half-transparent silks; for these southern women dislike exposure of the body, and have opaque underclothing; to make them look still hotter, they like loud printed colours in pink or red patterns for their undergarments, which give too warm an impression to the eye. This difference in temperament between the Tokyo and the Osaka women is seen also in their taste in food and even in their dwellings, the south preferring the more gaudy appearance. The artist, however, must incline to the taste of the Tokyo women, with thier thin, plain and neat patterns and materials, which gives the impression of quiet coolness in summer weather.

Foreign Dress not Suitable

But now-a-days the streets of Japanese towns and cities present strange sights in the form of western costumes worn by many Japanese girls and women. Even though they are becoming more adept in choice of colours

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and styles than was at first apparent, it is a question whether these foreign fashions are suitable to either the Japanese climate or the Japanese women. It is true that some of the Japanese girls look quite pretty in the light summer styles imported from abroad; but most of them leave on one the impression of hovering in a transition period, and lack the smartness of the real thing. It can never appeal as artistic to the Japanese eye to see two bare arms hanging from the shoulders; it looks so out of harmony with the rest of the costume and with the woman herself. It is a question whether a Japanese woman ever looks so pretty with skin too much exposed, and particularly in perspiry weather. The more old-fashioned thin cotton *kimono* is more comfortable, and looks certainly more becoming to the average woman.

"A Young Wife in Summer Robe after Bath"
By Mr. Shinsui Itoh

The habit of powdering the face and building up the hair in curious constructions is not calculated to give a cool impression in hot weather. Nature resents the artificial colouring by damping it with perspiration and giving the woman a sallow look, often presenting a rather dismal sight. I am too often intrigued by these laughable sights on the street and in public places, even in dance halls, and theatres, often on the stage.

Mannikin Girls

Good illustrations of what I mean are seen among the girls used by the big department shops to display their new styles. Most of these girls are drawn from the film stars of the day, engaged for the time being, to promote sales. Most of these screen actresses apparently prefer to appear in medium pattern *yukata*. Of course they are naturally pretty and thus add beauty to the costume displayed on them, but

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they know too well how to dress in a manner that most becomes them. The customers stare for a while at the various examples thus shown, and then rush off to order their favourite dresses, according to taste, foregetting that what suits one girl may not suit another. Consideration has to be given not only to age but to complexion and to figure.

Some of the fashions give quite the old *ukiyo-é* impression. Jet-black hair in refined *marumagé* or *bunkin-shimada* coiffure, with a silk gauze *akashi* medium-pattern *yukata*, a light *obi* folded artistically, fastened with an ornament in jade or silver, and a fan in the hand, give the *ukiyo-é* lady of the *Kiyonaga* school. Such is a typical Japanese women in summer costume. She looks her best with a reed screen for a background with ferns suspended in an earthware vessel, hanging from the eave, with its feathery fronds taking the breeze. A tiny glass bell twinkling and tinkling in the dusk and a glass vase showing princely gold fish complete the picture. But, alas, this typical old Yedo mode is fast disappearing before modern fashions.

Tokyo's Exotic Broadway

In taking a walk along the Ginza, Tokyo's Broadway, one now feels enveloped in an exotic atmopshere, different from any other part of the capital, or even of Japan. It is a world of its own. What a contrast to the past generation! And the women are the most remarkable feature of this new Japan. The typical Japanese coiffure is absent, giving place to bobbed locks; and many of the girls have waved hair, while often grotesquely dressed from an artistic point of view, looking more like Yankee than Yamato damsels. It is obvious that filmdom has imposed its fashions here, and that café waitresses are setting the fashion. The sad thing is that all this has banished the beautiful hair that Japanese women were once so proud of, and all men wont to admire.

For the loss of some of the old things I am not sorry: the greenish-black tints painted under the eyes, the long slender eye-brows drawn up to the temples, the loquat-tinted rouge that painted the cheeks, the heavily rouged lips, all these are gone. I hope they will never return. Yet some of the new fashions make their victims look quite unlike women: bobbed hair, scarlet cup-hats, gauzy orange-coloured silk short skirts, face covered with foreign paint, and looking anything but pretty or cool. This new style has eventouched Japanese dress in tint and tone. What is an offence to good taste is a pair of artificial silk stockings under a Japanese-*kimono*. Foreign stockings, even of silk, are no match for the beauty of a Japanese *kimono*; and how slovenly for an angelic woman who should look

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like a narcissus blossom! The out-toed new woman is the limit. Rayon stockings and out-toed steps with knees exposed at every stride, what a style! Footwear, parasols and hand-bags do not appear to be chosen in harmony with the rest of the costume as in the good old days of better taste in dress.

Colours in Season

The most artistic colour for the summer is some tone of blue, light blue being preferable. But in recent years purplish tints have supplanted the former summer blue. The bigger patterns in the materials, too, seem all the go among women, regardless of age. And the designs as well as the colour of the *obi* are overgay; and worst of all, mah-jong and miniature golf patterns are to be seen seriously worn by people of fashion. To stand at a corner on the Ginza and contemplate the passing fashions is an eye-opener to anyone who wants to know the changes going on in the Japanese woman's mind today; and yet what a small part of Japan these females represent! More, perhaps, than one might expect; for at the summering places and other resorts the same fashions are to be seen in plenty. Ultra-modern women in bathing suits, rather scanty too, are to be seen prostrate on their fronts along the sandy beach in sun and wind, stretching their legs or curled up under beach umbrellas, all in a great variety of colours. None of this could have been seen in Japan ten years ago.

Another striking innovation among women is the number of girls in modern dress seen selling the evening papers at points along the principal streets of the capital and at railway stations. It is, of course, a good thing that our young women are ready to add a trifle to their income in off hours while at school, in these hard times; and their manners are of the best, while most of them are pretty and beautifully built.

Another new feature is the number of country girls seen strolling up and down the streets selling medicines of various kinds, cure-alls for the human insides. With but a towel about their heads and clad in thin cheap cotton *kimono*, these rustic children are uniformly neat and well-conducted. From door to door in extreme heat they cry their medicines from day to day; and thus they are enabled to provide a trousseau for the coming wedding day. These rural damsels are a striking contrast to the modernized Japanese girls seen on the same streets.

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AMERICA-BORN JAPANESE PROBLEM

By "Diplomaticus"

IF the Japanese immigration question on the Pacific coast is an incurable cancer in American-Japanese diplomatic relationship, the problem of the America-born Japanese of the second generation may be regarded as an insoluble riddle. No people in the world have ever had to face such dismal conditions as those young Japanese born in America are now facing.

Inordinate Gap

Those sons and daughters of the Japanese immigrants in the United States, despite their Japanese blood, are American citizens, nevertheless, because of their being born in America. They total now about 60,000; that is, some 55,000 in the states bordering the Pacific Ocean and about 5,500 in other states. Their number is, therefore, nearly equivalent to that of their fathers and mothers, the so-called first generation, who landed in America prior to the enactment of the Immigration Act of 1924 expelling Orientals from America. Now, the condition in which those second generation of Japanese are in no wise strange or curious, because the Germans, Italians and even immigrants from England found themselves in similar circumstances when they first trod the territory of the New World; but the question of difference of colour or skin cannot be overlooked. There is the deplorable circumstance is that if the Japanese of the first generation are strictly checked by law from pouring into the otherwise free land, the second generation will be doomed to extinction when a certain limit is reached. Hence there exists an unspannable gulf betwixt them, parents and children.

Should have learned Japanese

The first generation all belong to that category who went over to California and other states with a view to returning some day to their own old home full of honours, after amassing a fortune by depending solely on their own labour. Children whom they brought up to depend on in their declining years, however, have turned out to be out-and-out American citizens. The inordinate gap separating them lrom their sons and daughters can hardly be ignored.

"Papa, today I received full marks at school," says an America-born Japanese to his father in in fluent English. Then, the latter answers in broken accents, merely nodding: "Oh! Did

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you? That's a happy thing." Their conversation then stops. Father may like to question further, but the only language in which he can express himself is Japanese, while the boy's tongue is English. How could their dialogue be animated?

One of those second generation youths once expressed his feeling quite severely:—

"Being fully entitled to American citizenship, I thought I must assimilate myself to America by all means. This was the reason why I neglected to learn Japanese. After being graduated with honours from a university I found employment as an engineer with a certain big American concern. Until then I was happy. But, in spite of hard labour I have not been promoted in my position, even a bit, being still in the bottom layer. What is the reason? It is too obvious: I am an American but not a real American, strange as it may sound. I should feel the only place to make my mark is Japan. Now I am bitterly repenting that I did not learn my mother tongue. . . . ."

Endeavours to Master Japanese

Under these circumstances, there is now a remarkable tendency among the Japanese residents in America to lay stress on the Japanese language, which has caused a considerable increase in Japanese language schools, though the present current of anti-Japanese sentiment is being gradually mitigated amongst Americans, whereas those institutes were on the ebb when the anti-Japanese movement was at its height.

As they are surrounded by whites and getting more and more conscious of their American citizenship, can their education, based upon the Japanese language, be effectively carried out, as their parents eagerly desire?

"I have three children. In order to make them familiar with our mother tongue, I encourage its learning in my home, by fining them fifty cents per capita whenever they use English, but in vain. There seems to be no hope now!"

This is what was remarked with a deep sigh by a middle-aged Japanese gentleman living in California.

Question of Marriage

Next comes the marriage difficulty which should be taken into serious consideration. It is only within the last few years that the second generation have arrived at marriageable age; therefore, this knotty problem is one which has just recently emerged. Who can cut the Gordian knot?

When a second generation youth is a male, it is almost impossible for him to marry a white woman, while he is prevented by law from getting married to a Japanese subject. The only means, therefore, for him is to seek a spouse

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among the second generation of Japanese girls. The same thing may be said of a female; she has to look for her life partner amid the second generation of men only. But the question gets more complicated in case the oldest of the second generation of a certain family is of the fair sex; she is necessarily bound to marry a man of the same age or younger than herself. Now it is quite natural that a male on an average prefers one younger than himself. This fact often causes a deadlock on the path of marriage.

Furthermore, men as well as women belonging to this second generation are limited in number. Provided they are compelled to enter into matrimonial bonds, in what will their betrothal end, after further two or three generations?

This may be a groundless fear; we rather hope so.

Seven Ladies in White

Be that as it may, we feel it a misfortune to be compelled to face such a gloomy picture of the future of the Japanese second generation in America, because they are up against a deadlock in connection with marriage as well as education, being forced to trudge their way along a painful path; or more rightly, finding their feet let looe from the ground. Yes, the situation is tragic

On the night of May 2nd there was held at the Los Angeles Y.W.C.A. hall a grand ball by the boys and girls belonging to the second generation. Eight beauties were chosen among them, and out of these again the most charming was selected as Miss Los Angeles to hold a coronation, while the remaining seven in white attended her as court ladies. In succession to that crowning ceremony over 200 boys and girls, all Japanese, who were present at the ball, passed the night dancing, dancing and dancing, until dawn. How American! A Yankee method! What!

In the course of the coronation ceremony one of the star film-actors from a studio at Hollywood appeared on the stage and placed a gold crown on the head of Miss Los Angeles. The ceremony was indeed charming, but absorbing and suffocating. Soon afterwards the queen began to dance with the screen actor and all the others followed suit, throwing the whole hall into a scene of excitement, while a negro band played jazz throughout. Somebody confessed that all the more Americanized were those America-born Japanese, the more happiness they enjoyed. One could manifestly recognize something bright in the future of those merry boys and girls. No other language but English flew out from their lips. Both their gestures and expressions were purely American.

The 60,000 American-Japanese

At the moment, however, one thing

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quite bizarre did not fail to strike one with an uneasy emotion. That constrained silence of the star lady and that staunch expression on the faces of all the others before and after she was crowned. Had they been average Americans they ought to have turned the hall upside down by clappings of hands and loud applause. But nothing of the kind was to be seen on the occasion, except for a few minutes' unnatural shy silence. Alas! blood will always tell; with all their thorough American education and accomplishments, they are still Japanese. Could they dispense with combining the light-heartedness of a ball with the solemnity of an enthronement ceremony, with a feeling of unsociableness and bashfulness, a local colour peculiar to Japanese?

To what end will those young Japanese men and women of the second generation in the United States be led? They are a curious product in a country which is said to be the melting-pot of the world's varied races. First of all, the American people themselves, and then, we Japanese, may have ample reason for taking this question of paramount importance into deep consideration for the 60,000 America-born Orientals in whose veins flows Japanese blood!

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BOOK REVIEW

Dr. Seiichi Taki: Japanese Fine Art

(Fuzambo, 6 Tori-Jimbo-cho, Kanda, Tokyo; 8vo, pp. Xii 164 ¥5.00 net)

All who are interested in the fine art of Japan will want to obtain the latest and best authority on that subject, a new book by Dr Seiichi Taki, professor of aesthetics at the Tokyo Imperial University. The author deals in detail with the chief characteristics of Japanese architecture, sculpture, painting and other arts, and the whole is beautifully illustrated with seventy full-page collotype photographs of typical masterpieces. Coming from one of the highest authorities on this subject, the book is at once a guide to all who desire any knowledge of the subject, and at the same time a delightful account for general students of things Japanese. As a guide to Japanese architecture alone the book is invaluable. The first part deals with the nation's ancient architecture, giving a good historical sketch; and then there is an account of the progress in this art, covering the time up to the Heian era, and then the Middle Ages and finally the development of modern architecture. The section on sculpture is adequately treated in a his torical manner, giving an account of Buddhist image sculpture up to the Tempyô period; then the Mikkyô and Jôdokyô work of the Heian ear; the Kamakura sculpture and so on. The volume concludes with an admirable description of Japanese pictorial art, with special reference to schools and periods. The publication of the volume was at the suggestion of the National Committee on Intellectual Coöperation under the Japan, League of Nations Association which has been issuing a Year Book on Japanese Fine Art for western students; and Professor Taki acquiesced in the proposal with the hope of promoting deeper interest in Japanese art and a better international understanding of Japan.

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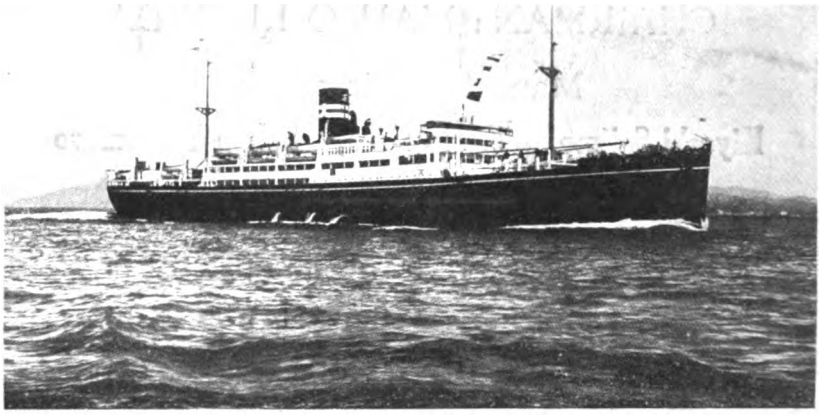

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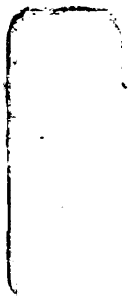

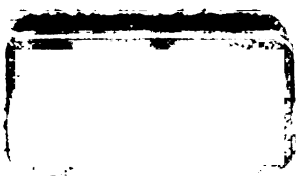

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